

Vannus Divinus
OR A
F A N N E

To separate the
CHAFF from the **WHEAT**,
AND
Distinguish *Pure, and True,*
FROM
Impure and False
R E L I G I O N.

Very usefull to inform the Ignorant, Settle the
wavering, Reduce the straying, and Confirm
the sincerely Orthodox Professors:

By C. B. M. A.

*Brevitas mater est Memoria, perspicuitas
intrinseca Intelligentia.*

L O N D O N

Printed by S. G. and P. G. for Francis Egles-
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Various Designs

OR A

F A N N E

To separate the

CHAFF from the WHEAT,

AND

Distinguish Pure, and True,



Improved

R E L I G I O N

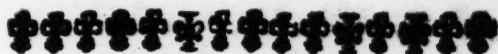
Very useful to inform the ignorant, settle the
writing, reduce the printing, and confirm
the sincerity of those who follow:

By C. R. M. A.

Printed by J. W. Smith, at the
the Press, No. 1, St. Paul's Church-yard.

L O N D O N

Printed by S. G. and A. C. at the Press, No. 1,
St. Paul's Church-yard, 1830.



The Publisher to the Readers

Courteous Reader,

T*hou art here presented with a Treatise
more to be prized than Homers Iliads,
and yet, like that, comprised in a Nutshell, A
small Enchiridion that comprehends more
than many large Tomes and Volumes in
Folio: The Subject matter is the most im-
portant in the world, the method and man-
ner of handling it new and accurate, never
was Brevity better matcht with plainness,
that neither thy memory might be overcharg-
ed, nor thy understanding put on the Rack;
That thou mayst Read heedful, Meditate seri-
ously, Practise duely, and Increase as well in
Grace as knowledge continually, Is the
earnest desire of*

Thy Friend

F. E.



The Publisher to the Reader

Courteous Reader,

Then art thou presented with a Treatise
I mean to be given thee Thomas Hads.
and yet, this treatise is a little
small addition that complement more
than many large Tomes and Volumes in
this : The subject matter is the same im-
portant in the world, the method and man-
ner of handling it new and accurate ; more
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that thou mayst reach perfection, without tedious-
ness, practice daily, and incessant, as well in
Grace as knowledge continually ; Is the
constant desire of

Thy Friend

J. H.


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EXERCITATIONS

Concerning

*The Pure, and True;**And the Impure, and False
Religion.**Of Religion in General.**There is a Religion, And that necessarily.*

1.  All the Ancient men agree fully,
That there ought to be a Religion
among all Men.

2. As indeed there is not a Thing that
doth more necessarily follow,

1. Than a God, a Man, and a Religion.
 2. A Father, a Son, and an Obedience.
 3. A Master, a Servant, and a Service.
 4. A Giver, a Receiver and a Reward.
 5. Or rather a Lender, a Debter, and a Bond.
3. And therefore full well doth one say, *The Philosophers ought to have been the first Divines.*

For in as much as we make toward God with
two wings,

That is to say

With Wit,

And with Will.

B

Wit

Wit can no sooner conceive that God is our Father,

But by, and by, will inferre thereupon, That
therefore we ought to Obey him, and to
Serve him.

Yea and it proceedeth yet further ;

That sith he is our Father, and we his Children,
It is for our most behoof to return unto him.

4. This thing, even the Navigations of our Time
doe shew to be imprinted in all the Climates of
the World,

And in all the kinds of Men,

As which have discovered Nations that wander
in Woods,

Without Law,

Without Magistrate,

Without King ;

But none without some kind of Serving of God,
None without some shadow of Religion.

Of the Distinction of Religion.

Religion is distinguished in this Manner,

1. There is the True Religion,
2. There are Heretical Religions,
3. There are Schismatical Assemblies, and
Religions,
4. There are False Religions.

Concern-

(3)

*Concerning the True Religion
In General.*

That is the true Religion which hath its Origine from God.

*The true Religion can be but one,
That is to say sufficient to Salvation.
And there cannot be Divers true Religions.*

1. **T**hat doth appear,

1. By that which Religion requireth of us,
 2. And by that which Religion is to get for us.
2. Concerning the First.

Religion, as the Men of old time themselves have taught us, requireth of us in effect,

That we should yield full obedience unto God.
Full obedience requireth that we dedicate unto the Glory of God

Our Thoughts,

Our Words,

And our Deeds,

In such sort

That our selves

And All that ever is in us should be referred to
his Honour.

If Religion requires this,

How can it be any other then one?

Or what Diversity can it admit?

And if any require lesse of us, contented peradventure with the outward Man,

(4)

Which is all one as if they would rob God of one
half of a Man :

What is their doing but Hypocrisie,
Or High Treason against God ?

3. Concerning the Second.

That which Religion is to get for us is Salvation;
For to speak properly, what is Religion ?

An Art, or skill, if I may so term it, how to save
Men,

And wherein consisteth this Art ?

1. It consists in shewing Men their Disease,

2. In shewing them that it is Deadly :

3. And finally in teaching the fit, and conve-
nient Remedy.

4. Indeed the very Law of Nature leadeth us
well to the first Point.

For who is he which even of Nature accuseth not
himself?

And whose Conscience nippeth him not when he
hath sinned ?

5. Reason also leadeth us to the Second Point.

For who is he that concludeth not with himself.

That the Creature which offendeth his Creator
deserveth to be rooted out ?

That is to say that Sin ingendreth Death.

6. And thus far may all Religions come,

And all Ceremonies ordained by Man,

As Prayers,

Sacrifices,

Washings,

Cleanings,

And

And such others;

But what is all this but a bringing of us to Hell gate?

Or rather a shewing of Paradise unto us a far off?

But there is an horrible, and infinite Gulph between us, and it,

Which Man,

And all the whole World can neither fill up.

Nor Passe over.

7. Yet must there needs be a Passage,

For the end of Man is to be united unto God,

And the end is not in vain.

8. The Mean to be united Above

Is to be reconciled here Beneath.

9. And the Mean to be reconciled here Beneath

is but onely one,

Which is that God himself acquit us of the Debt which we owe unto him.

10. That Religion then, and none other, which

leadeth us straight to the said Passage,

And by the Following whereof we find it

Is the true Religion,

As that which alone attaineth to the end of Re-

ligion,

Which is the Saving of Man.

Of Antiquity concerning Religion

1. The Distinction thereof.

2. The true Ground of true Antiquity, or the true Rule thereof.

1. **I**T is to be observed, that there is a double Antiquity,

One is Primary

And the other is Secondary.

2. Primary Antiquity is that which was from the beginning, though discontinued, and interrupted by the corruption of Times.

3. Secondary Antiquity is that, which indeed is aged, and gray-headed, but yet reacheth not to the Spring-head.

Thus our Saviour Christ controlleth the Law of Divorce *Matth. 19. 8.* Though it was aged, and of long continuance; Even two thousand years old: Yet *non sic fuit ab initio.* It was not so in the beginning.

4. In regard of this it is truly said of *Tertullian verum quod primum, falsum quod posterius.* That which is first is alwayes true, and that which cometh later is false.

5. Concerning Antiquity it is to be observed, that no Antiquity, be it never so ancient and hoare-headed, is to be revered or regarded, if it be not grounded upon the truth of the Scriptures.

6. And that which seemeth Novelty, if it bring
Scripture

Scripture for its warrant is truly Ancient : and hath true , certain, and unresistable Authority.

The reason is given by *Aquinas 2. part. q. 97.*

Art. 3. Because the Law of God proceedeth from the will of God ; and therefore may not be altered by Custome proceeding from the will of Man.

7. In that regard very well doth *S. Cyprian* write *lib. 2. Epist. 3. ad Ceciliū.* If only Christ is to be heard, we ought not to regard what any before us hath thought fit to be done, but what Christ who is before all hath first done. For we must not follow the Custome of Man, but the truth of God.

And in another place : Custome without truth is nothing but Antiquity of Error. *Idem. ad Pomp. cont. Epist. Steph. Papa.*

Nothing must be ordained concerning the Things which belong to Religion, without the Word of God.

God alone is the Law-giver of his Church.

1. **T**HE Reason of that is because God alone is the Law-giver of his Church ,
And the onely Author of the Doctrine
Concerning Faith or Belief,
And Religious Worship.

That

That God is the onely Authour of the Doctrine concerning Faith, or Belief; we prove it by the following Arguments.

1. **T**HE 1. is taken from the Nature of Faith. For all the Doctrines of Faith, in regard of the matter which is to be believed must have a certain, infallible, and undoubted Truth:

Now it is the property of God alone to be infallibly true of his own nature. Let God be true, but every man a liar, saith *S. Paul, Rom. 3. 4.*

And therefore God alone is the Author of the Doctrine of Faith.

2. The 2. Argument is taken from the Quality of the Articles of Faith;

For the proper documents and Doctrines of Faith do exceed the capacity, and apprehension of the Creature. And therefore they could not be revealed but onely by the Creator.

Such is the Doctrine of the Trinity of the Persons in the unity of an Essence. Such is the Doctrine of the Eternal Birth of the Son of God. Such that of the Proceffion of the Holy Ghost. And such that of the hypostaticall union of the two Natures of Christ, Divine and Humane.

And such are all other Articles concerning Faith properly, and strictly taken, which in that they are above the naturall knowledge of the Creature, cannot be known by us, but by the supernaturall Revelation of the Creator.

shall them this of Christ may be said, Flesh and Bloud hath not revealed these things unto mankind; but God the Father which is in Heaven. *Matth. 16. 17.*

3. The 3. Argument is taken from the reward of Faith, and the punishment propounded to unbelief, and infidelity, Which doe manifestly argue that it belongeth to God alone, to frame and prescribe to Men, Articles, and dogmes, concerning beliefe and Faith. For the reward propounded to Faith, is Eternall Life. *Iohn 3. 36. And that is the gift of God through Jesus Christ our Lord. Rom. 6. 23.* And the punishment denounced against infidelity is Eternall Death; Which punishment God alone is able to inflict. Christ teacheth it *Matth. 10. 28.* in these words *Fear not them which kill the body, but are not able to kill the soul. But rather, fear him which is able to destroy both soul and body in hell.* He teacheth it also, *Iohn 3. 36.* when he sayes, *that he that believeth not the Son, shall not see life, but the wrath of God abideth on him.*

2. That God is the onely Author of the Doctrine concerning Religious Worship. We prove it by the following Arguments.

1. **T**He 1. Argument is taken from the Relation which is between God, And the Church.

God alone in the Spiritual Government of the
Soul, is Sovereign Monarch.

Is the Householder,

Is the Husband.

In regard of his Church.

This Church in regard of her Relation to God

Is Called

The City of God,

The House of God,

The Spouse of God.

Now who should be so Impudent

As to prescribe Laws to a Foreign City ?

Concerning her Duties to her King,

Or to Another Mans Family,

Or to Another Mans Wife,

Concerning the Manner

Of Obeying,

And Rendering Service

To her Master,

Or to her Husband.

2. The 2. Argument is taken From the Re-
ward, And Punishment, Annexed to the Works
of Divine Worship.

For the Works of Divine Worship Piously ob-
served, have from the Munificence of God, a
Promise of Eternal Reward :

But being Neglected, or Contemned, a Commi-
nation of Eternal Death.

From whence it may be Gathered,

That God Alone, who is the Lord of Life and
Death, Hath the Power

To Ordain such Works,
And to Injoin Them
By the Empire of a Law-giver.

3. The 3. Argument is drawn from the Prohibition of God.

For God himself by an Expresse Law hath attributed to Himself Alone

The Authority to Ordain his Service, *Dent. 12. 32.*
What thing soever I command you, observe to do it, Thou shalt not adde thereto, nor diminish from it.

From whence also is that of our Saviour,
Matth. 15. 9. But in vain they do worship me, Teaching for Doctrines, the Commandements of men.

4. The 4. Argument is,
Because the Works of Worship depend from the Will of God, who is to be Worshipped :

Therefore God is not Worshipped at all by those Works, By which he did not declare whether he would be Worshipped, or Not.

But in This, None can know the Will of God, unlesse he doth reveal it, and Injoines it,
For who hath known the Mind of the Lord, Or who hath been his Counsellour.

That is Confirmed by This;

That all whosoever did think to Worship God with their own Invented Works;

Did provoke him to Anger, rather than honour him :

Nay they are found, To have worshipped the Devil,

Devil, Or the Idols of their own hearts, rather than God :

They went a whoring with their own Inventions; Therefore was the wrath of God kindled against his People, Psal. 106. 39, 40.

*¶ The onely Ground, and Rule of Faith,
And Divine Worship,
Is the Holy Scripture.*

1. **N**O Mortal Creature can Teach Religion:

2. NOR Carnal Man can attain true knowledge, unlesse God Instructs Him,
And his Spirit lead Him to the Truth.

3. The Phrophets Agree to the Truth of this Doctrine,

Esai. 81. 20. To the Law, and to the Testimony.

4. So doth Christ; *Joh. 5. 39. Search the Scriptures; for in them ye think ye have eternal Life, and they are they which testifie of me.*

5. And so do the Apostles, calling the Scriptures a Rule,

As S. Paul doth, Gal. 6. 16. And as many as walk according to this Rule.

And *Philip. 3. 16. Let us walk by the same Rule.*

6. And so do the Ancient Fathers, and Doctors;
Sequi Divinas Literas, &c. To follow

*De fide ad
Reginas.*

this Rule, saith *Cyrill*, is the Path unto Heaven:

And to be led by this Canon is the way to Salvation.

And

And S. Irene, *Non per alios Dispositionem Salutis cognovimus.* By the Scriptures we Learn to be saved.

¶ Also,

*The Holy Scripture ought to be among us,
the Supream Interpreter of*

Scriptures,

And the Judge of Controversies.

1. **F**OR Confirmation of That, this Language of the Reformed is to be noted, and observed.

How better, say They, would it stand with wisdom, That as *Augustine* sometime

wrote of Counsels, Neither the *Papists* should object *Jerome* against the Reformed;

August. contra Maximian. lib. 3. cap. 14.

Nor the Reformed *Augustine* against the *Papists*.

Thereby to Prejudice each Side;

But that Matter might be tried with Matter,

Cause with Cause,

And Reason with Reason;

By the Authority of Scriptures.

2. For indeed as the same *Augustine* hath taught us, *Epist. III. Ad Fortunatum.*

We must not have any Mens Disputations (Howsoever They be Men of sound Judgement, and worthy Praise,) In like Estimation as the *Canonical Scriptures*.

3. Such an understander (saith the same *Augustine*) *Am. 7.* In Reading other Mens Writings, Such would I have other Men to be of Mine.

Conse-

Q. *Consequently This Power and Authority is not to be Attributed to any Creature.*

1. **N**ot to the Ancient Fathers, And Their Writings.

2. Not to the Church.

3. Not to the Counsels.

4. Not to The Pope A Part, or Joined with a General Council.

3. Because They have not the Conditions of a Supream Interpreter of the Scriptures, And Judge of Controversies.

3. Which Conditions are the following,

1. It is required of a Supream Interpreter, and Judge of Controversies,

That It sayes Infallible the Truth,
And Cannot Erre.

2. It is Required that It be not Partial.

3. It is Required That no Appeale, or Provocation may be made from it.

4. It is Required That it might produce a certain knowledge, and Belief in the Minds of Men.

And by a Certain Spiritual Power so bind in some manner the Dissenting Parties,

That They willingly obey unto the Truth,
And give Assent unto it.

Q. *What*

*¶. What Force have in Matters of Religion,
Arguments taken from Reason.*

I.

1. **T**He Argument that is Grounded only upon Reason, In Matters of Religion, And Faith, we Reformed grant most unfeignedly to be no lawful weapon to fight the Lords warfare.

2. And therefore, whatsoever any of the Christians have said against Philosophy, and Reason, when Philosophy and Reason did disagree, and doth from the Faith,
Which in the Scripture we Learn,
All That we Reformed do Allow with all our Hearts.

3. And never used thus any Argument taken from Natural Reason, In Matters of Religion against Any Adversary.

4. For Reason must submit it self to Faith, we know.

Faith must not be Restrained, or stitched according to Reason.

2.

But when Reason is not Controlled of Faith, Then we think, That no Adversary in Points of Belief will Deny, but that an Argument Euilded upon Reason
Maketh a necessary Proove.

*The Controversies Concerning
Religion,
In Disputations,
Either Publick,
Or Private;*

*Must be Decided only by the Holy Scriptures,
According to the Doctrine of the Reformed.*

ANTITHESIS.

1. **T**He Popish Doctors do Reject this Doctrine,
For They will not enter in Combate with
the Reformed onely with the Scriptures;
They Account themselves Disarmed,
If they must fight with Them only with this
weapon.

2. For this is their Language to the Reformed
Doctors.

You Boast much of your valour,
But whether, think you, is he valorous, or
Fearful who dare not otherwise buckle with his
Adversary, But upon Condition he may for-
bid Him what Weapons he List,
And choose for Himself what he List.

Now say They to Them, Here is your valour,
You forbid us the Weapons
Of the Church,
Of the Counsels,
And of the Fathers;
And you onely leave us the Weapons of the
Scriptures.

Answer

*Answer of the Reformed Doctors,
To this Language of the Popish.*

1. **H**E that will overcome in the Case of Religion, must only use those Weapons which are Allowed in this kind of Fight :

For it is not lawful here, As it is in War, to take any weapon by which you can wound your Enemy ;

But weapons must be fetched out of the Armory of the Scriptures ,
And of the Spirit of God.

Or Else, There will be no foiling of an Adversary.

2. And, This is That which the Scriptures do warrant.

3. And the Emperour *Constantine* commanded the Fathers of the *Nicene* Council to use against the *Arrians*.

And to end Controversies,
The Books of the Evangelists, And of the Apostles, And of the Oracles of the old Prophets :

Theodoret. Lib. 1. Cap. 6.

4. And the like teacheth *Hilarie, De Trinit. Lib. 7.*

And *Augustine, Epist. 3.*

And *Contra Liter. Petil. Donat. Lib. 3. Cap. 6.*

And in Divers others Places.

*The Supream Authority of Establishing, Con-
serving, and Reforming Religion doth
belong to the Prince and Sovereign
Magistrate.*

1. **W**Hich we say, and maintain against the
Doctors of the Church of *Rome*, who
leaves to the Prince only to defend that Religion,
which hath been established and approved by
the Clergy.

2. But more belongeth to the Prince, and all
that which is propounded in the Head.

3. Which we prove 1. By the Right of *Pagan*
Princes;

For among all the *Pagans*, and *Gentiles*, al-
though the solemn administration did belong to
their Priests; yet the Supream Authority of set-
tling, reforming, and defending Religion did
ever belong to the Magistrate.

4. And that 2. we should not think that the
Pagan Princes did erre in that we are to know
That the Supream Magistrate among the *Israe-
lites*, and among the Christians did assume to
themselves the same Right.

God himself would have the Ceremonies con-
cerning Religion to be settled and established
by *Moses* the Civil Magistrate. And not by *Aaron*
the High Priest.

And after the Death of *Moses*, the Care con-
cerning Religion was devoled to *Joshua* the Go-
vernour

vernour and Magistrate, And not to the Priest.
 During the Government of the said *Joshua*,
 The Ark was removed,
 The Idolls were pulled down,
 And by him was renewed the Religious Cove-
 vant between God, and the People.

It is manifest also that *David* and *Solomon*, and
Josiah, And *Hezekiah* did exercise their Royal
 Power, in establishting, and Reforming Religion,
 And in overthrowing, and rooting out Supersti-
 tion, and Idolatry.

If any one doubts of the exercise of the Power
 of Christian Emperours about the matter of
 Religion, let him read the *Code*,
 And the *Novell Constitutions*, And there he shall
 find Laws made by them,
 Concerning the Catholick Faith,
 Concerning Sacraments,
 Concerning the Churches,
 Concerning Synods,
 Concerning the Pastors of the Church,
 Concerning Hereticks,
 And in a word, concerning the whole matter of
 Religion.

5. And it is an Errour to teach that the Care
 of things doth not belong to the Office of the
 Supream Magistrate,

For, as sayes very well *S. Augustine*,
Princes do serve God in this, as they
are Princes, If they Injoin good things
in their States, and Dominions, And

August. contr.
Crescon. lib. 3.
cap. 51.

forbid that which is Evil; Not only in regard of that which belongeth to Divine Religion.

6. To the two former Arguments let us join a third one to prove that the Supream Authority concerning Religion, doth belong to the Prince, and Sovereign Magistrate.

This Argument is taken from the necessity, or at least from the convenience of the Thing.

It is a thing very necessary that there be one to whom the Supream authority doth belong to Injoin that which belongeth to Religion, To forbid the Things that are hurtful and contrary to Religion, And to punish those that are Rebellious; For the outward worship of God shall vanish away, Heresies will rise, and Increase, as also Blasphemies, unlesse there be one armed with the Sword, who may by fear, and by a coactive power, restrain the perverse, and wicked.

This cannot be done by Ecclesiastical Persons; For their Office is to preach, to exhort, to rebuke, and by Spiritual Censures to Correct.

But they bear not the Sword; And they are deprived of that Supream Power; which by the fear of punishment may contain the Impious, and wicked in their Duty.

Therefore the very outward face of a Christian Commonwealth shall not be retained, if we exclude the Civil Magistrate from the Supream Authority concerning Religion.

1. *The Prince, And Sovereign Magistrate, must order, and settle nothing Concerning Religion, without Consulting the Book of Holy Scriptures.*
2. *And Assembling Learned, and Godly Divines whose Charge is to expound them.*

1.

1. **T**He *Grecians* never undertook any matter of great consequence before they received Answer from their Oracles.

2. Neither the *Jews* before they consulted with God by the *Ephod*.

3. Nor the *Romans* before they had the Approbation of their Sooth-sayers.

4. And therefore doubtlesse all Christian Princes, and Estates, are to expect either a Command, Or at least a Warrant from Holy Scripture before they proceed in matter so nearly concerning God, and his Service.

5. Otherwise they goe about to set the Sun-Dial by their Watch, and not their Watch by their Sun-Dial.

6. Whether all wise Governours, like good Pilates have *Manum ad Clavum, oculos ad Astra*; The eye upon the Starres, And their hand upon the Helm, Steering their Course below, by direction from above.

2.

1. **T**Hough Sovereigns are Supream Commanders for the Truth, yet they are not the Supream, or sole directors unto Truth.

For in Scruples of Conscience, And perplexed Controversies of Religion, they are to requie the Law from the mouth of the Priest; That is, they are to ask Counsel of the Prophets, And generally in all matters appertaining to God, to hear the Ministers of God, declaring to them the will of God out of his Word.

2. *Symmachus* was bold to tell *Anastasius* the Emperour, that as Bishops owe Subjection to Gods Sword in Princes hands; So Princes owe obedience to Gods Word in Bishops mouthes. *Defer Deo in nobis, nos deferemus Deo in te*; O Emperour hear God speaking by us, and we will fear God ruling by thee.

The same God who hath put a material Sword in thy hands to finite malefactors in their body, hath put a Spiritual Sword in our mouth to slay sin in the Soul.

3. The Magistrate is the hand of God, but the Preacher is his mouth.

And for this cause all wise and Religious Kings have given them their ears, And taken some of them in their bosome, As *David* did *Nathan*, to receive Instruction, and direction from them how to sway the Royal Scepter within the walls of the Church.

In what regard a Sovereign Prince is said to be the Head of the Church, which is within his States, and Dominions.

1. **I**T is not in the same sense that Christ is called the Head of the Church, which is Mystically. For this honour is proper onely unto him, And cannot, without an horrible blasphemy, be attributed to any Creature.

2. Neither also is it in the same sense that the Popes of *Rome* do call themselves Ministerial Heads of the Universal Church, Pretending thereby to have an Universal, and a Supream Power in Spiritual things belonging to Religion, and Conscience; As also an Universal Jurisdiction over all Ecclesiastical Persons. For this Title belongeth not unto them, neither by Divine, nor Humane Right, But they assume it by a meer Antichristian Usurpation.

3. The Sovereign then is called Head of the Church of his States, and Countries in the same sense that in Gods Word King *Saul* is called the Head of the Nations; That is to say, not only as he is the first, & the Noblest member of the Church of his States and Countries, but because he is her Defendor, her Nursing Father, and Supream Inspector; and who is bound by the vertue of his Supream Authority to establish therein, defend and maintain Religion, and the Divine truth, As also a good, and a lawful Government.

of

*Of the Marks of the True Religion,
By which it is distinguished from the False
Religion of Pagans, &c.*

1. **T**HE First Mark of the True Religion is This; That it direct us, And all our Religious Service unto the true God, Creator of Heaven and Earth, The onely Searcher of Mens Hearts, Of which chiefly he will be served.

By this first Mark true Religion is distinguished from all Idolatrous Religions, which seek unto Wood, to Stone, to the Sun, to the Moon, to Men, to Angels, and to all the Creatures that are in Heaven, and in Earth.

2. The second Mark of the true Religion is, That the Service of God which Religion is to teach us, must be grounded upon his word, And Revealed unto us by his own self.

This Second Mark will serve us to discern the True Religion from the Inventions of Men.

And to reject as untruth whatsoever is not grounded upon Gods word.

3. The Third Mark of the True Religion is, That True Religion must put into our Hands a Mean to satisfie Gods Justice.

Without the which not only all other Religions, but also even that which concerneth the true serving of the true God were utterly vain, and unprofitable.

By this third Mark True Religion is distinguished from all False Religions.

Man's Reason hath well perceived that some such Mean was needful in Religion.

But to know what that Mean is, was too high a Thing for man's Reason to attain unto.

4. The True Religion then, And which serveth the Name of Religion is only that Which hath God for her Scope,
His Word for warrant of her worshipping,
And a Mean appointed by him to pacifie him towards us.

And in that Religion onely, and in none other, resteth Salvation.

The Ancient Judaical Religion hath been a True Religion.

The Jews having had the knowledge of the true God;

And having served, and worshipped him alone.

1. **A**mong the great Nations

Of the *Assyrians*,

Of the *Persians*,

Of the *Greeks*,

Of the *Ægyptians*,

And of the *Romans*,

Whose Religions did not bear the Livery of one onely true God,

But of Many.

There was discovered a little Nation called the People of *Israel*,
Which worshipped the Creator of the World,
Acknowledged him for their Father,

Did

Did call upon him alone in their need ;
 And for all the small Account that others made
 of them ,
 Did abhorre all the glistering gloriousnesse of
 the Great Monarchies, and Kingdomes that
 were out of the way.

The first Christian Religion was Pure, and True.

1. **F**OR it was wholly According to the Will of
 God, Declared by the Prophets, by Jesus
 Christ, And, By his Apostles.

2. It was a Pure and a True Religion, Be-
 cause It Had All the Marks, and Parts of the
 True Religion :

1. Teaching to know one onely God,
 Creator of Heaven and Earth ,
 And who Conserves, And Governs All Things
 By his Providence.

2. It Discovers to the sinful Man the true
 Mean to be Reconciled with God ,
 Namely By the Mercy of Jesus Christ our Re-
 deemer ;

By whom Alone,
 Having Satisfied the Justice of God his Father,
 His wrath may be Appeased towards Sinners,
 who Repent, And Believe.

3. It Prescribes in what Manner the true God
 is to be Served, And Honoured ,
 Namely in Spirit, and in Truth ;
 Refers All to the Glory of God ,

And

And the Salvation of Men ;
 And Admits Nothing
 Either Absurd,
 Or unjust.

*Of the Agreements ,
 And of the Differences ,
 Between the Religion of the Ancient Jewes ,
 And the true Christian Religion , which we
 Christians doe imbrace.*

I.

*Of the Agreements between both the
 said Religions.*

1. **G**OD is the Authour, and the Efficient Cause of both.

2. Christ is the foundation of both, By whose onely merit all the Faithful since the first sin of our first Parents have been, and are reconciled unto God : See *Heb. 13. 8. Rev. 13. 8.*

3. As Christian Religion, so the Religion of the Ancient Jewes did aim to stirre up a desire of the blessed Immortality, and to confirm the hope of the same.

4. Both the Religions did bring, and doth bring Justification, and Sanctification to the Faithful of the Old, and of the New Testament : See *John 8. 56.*

5. Both the Religions have been sealed and confirmed to the Faithful of the Old and of the New Testament by the self-same Holy Spirit.

*Of the Differences between both the
said Religions.*

1. **T**He Religion of the Ancient Jews did belong onely to one Nation and People; The Christian Religion belongs to all People.

2. The Religion of the Ancient Jews by many Ceremonies did shadow and represent Christ which was to come. The Christian Religion doth teach and clearly publish that he is come.

3. In the Religion of the Ancient Jews, the Lord under some earthly benefits did represent the fruition of the heavenly Inheritance : But in the Christian Religion directly he doth direct our minds to the Meditation of Eternal Life ;

Omitting those earthly means, and helps which he did use towards the Ancient Jewes.

4. The Religion of the Ancient Jewes was darker, But the Christian Religion is Clearer.

5. In the Religion of the Ancient Jewes the Rites of their Sacraments were bloody, And difficult ; Namely, the Rites of Circumcision, and of the Paschall Lamb.

But in the Christian Religion they are without blood, and Easy.

1. **F**rom the abovesaid Things it appears,
That since the first Sin of *Adam* there hath been but one way to attain to the fruition of Salvation.

vation. And this way hath been the Faith in Jesus Christ the Mediator. See thereof *Gen.* 3. 17. and *Chapt.* 22. 18. *Act.* 15. 11. and 10. 43.

2. Therefore the doctrine of those is to be rejected, who teach a three-fold way to attain unto Salvation; Namely,

1. One to those who did live before the written Law, by the observation of the Law of Nature.

2. The second to those who did live under the written Law, by the fulfilling of the same.

3. And the third to those who did, and do live under the grace of the Gospel by the Faith in Jesus Christ.

3. The Reason why such Doctrine is to be rejected, and exploded, is because the Faithful, and Believers, under the Old Testament, have had Redemption in Christ, by his blood, which was to be shed, As we have by his Blood which is shed. For the Expiatory Sacrifice of Christ hath had a saving vertue, not onely since it was offered unto God upon the Cross, But even from the Eternal Decree of God.

And the Efficacy thereof hath been as well before, as after it was exhibited:

In which regard it is said of Christ, *Heb.* 13. 8. *That he is the same yesterday, and to day, and for ever.*

And *Rev.* 13. 8. Christ is called *the Lamb slain from the foundation of the world.*

4. Therefore all the Faithful, and Believers under the Law have had Redemption by Faith
in

in Christ the Redeemer as we have under the Gospel.

Abraham did see the day of Christ, and was glad ; as it is said *John* 8. 56.

He did see it by the eyes of Faith, and not of the flesh.

Of the Mutation which happened to the First Christian Religion.

In the Great Prosperity, and Pomp, which happened to the Church under the Empire Constantine.

The First Christian Religion Suddenly Changed, By the Introduction in It.

Of the Ceremonies, and Superstitions of the Pagans Converted To the said Christian Religion.

And in Borrowing the Words, And the Ceremonies of the Jewes.

I.

1. **T**He Church before this Empire had been bred In the Hills, and Wilderesses.

2. It came out of them clothed with Camels Haires :

That is to say, Clothed with all Sobriety, with all Simplicity, And with all Innocencie.

3. The Bishops for the most Part, manifesting Her to the World,
Were ashamed to Present Her such to the Gentiles :

That

That is to say, to Those who Newly came out ,
Or would come out from Paganism.

4. The Good Emperours Likewise ,
Who were Desirous, that the Christian Religion
should be Received by Their People,
More Curious of the Outward, then of the Inward
Of the Appearance then of the Truth ,
Of the Ceremony then of the Substance.

5. They make then no Conscience to clothe
the said Church after the Fashion of the Pagans,
And to Adorn Her with the Ornaments of the
Gentiles ,

To Fit the Christians Services , and Ceremonies
to those of the Pagans :
As far as without wrong to the Faith, They did
think They could do it.

6. And this Proceeding was called Among
Them
Zeal, and Prudence ;
Which *Tertullian* would have called Sacriledge,
Being a Severe Observation of the first Simplicity
And Purity as long as he Lived in the Church.

2.

1. IN which Besides, the said Bishops, were to
keep this Temperament.

That in the same Time, being to give content
to the Jews, who did Imbrace the Christianism,
which for the most part did believe that their
should be a Greatnesse under the Kingdom of
the Messias.

They

They were very Glad to shew unto Them the Fulfilling Thereof in the outward Splendour of the Christian Church.

2. And where They did Conceive, that They should Adorn the Simplicity of the Christian Religion,
They willingly borrowed as much as they could,
The Terms, or Words,
And the Ceremonies
Of the Jewes.

*Of the Terms, or Words;
And of the Ceremonies
Borrowed
From the Jewes,
And the Pagans,
When the Christian Church
Under the Empire of Constantine,
Did Passe From Persecution to Peace,
And from Thraldome, To the Domination.*

1. **A**S All the Outward Service of the Jewes;
And of the Gentiles, did chiefly Consist
in Sacrifices;
Those of the Gentiles without a certain Scope,
And those of the Jewes aiming All at One onely,
Jesus Christ;
It did seem hard and scandalous unto Them,
To Abolish all Sacrifices,
Because Those New Converts believed,
That Religion could not be without such Sa-
crifices. Not

Not Concerning that All Sacrifices are Nothing.
But in as much as they are Referred to the only
Sacrifices of the Son of God Accomplished
in the Crosse.

Therefore to the End, That Neither the one
Nor the others should be Frighted.

The Christians used Themselves to Speak
Of Altars,

And of Sacrifices;

And as much as the Apostles had taken Pains
To Teach That All Sacrifices had Ended in
Christ,

They did Delight to call their Sacrifices, Immo-
lations, Oblations, Sacrifices;

They call The Lords Table His Altar;

The Commemoration of his Death in the Sa-
crament,

The Sacrifice of the Altar.

A Holy Host,

They call the Bishops, and Ministers Priests;

The Deacons Levites, &c.

Manners of Speech among Them well understood
Which in those Ages were not Hurtful;

But in the Following, More Ignorant, And far-
ther off from the Light, have notwithstanding
been the Cause of great Abuses,

Because they are Passed from the Figure, to the
Thing,

And from an Improperity of Words in an Error
of Doctrine.

2. The *Gentiles* Also had a Multitude of Gods
To them All; D They

They Had Builde Temples,
 Founded Altars, and Sacrifices,
 Suddenly, and at a clap, To Restrain Them
 To the Service of one God, which is all Spirit,
 And his Service all Spiritual;
 They who were Carnal,
 Besotted after Poms, and Ceremonies,
 And after the Wood, And Stones,
 Was found by Humane Prudence Both Scanda-
 lous and Impudent.

In Regard That these Gentiles were to be Edi-
 fied, And not Destroyed,
Fed, said They, with milk, Before They were Fed
with Solid Meat. For Thus this Place of
 Scripture was Abused.

Whereas, Then the First Antiquity had blunt-
 ly contested, That to have Many Gods, was to
 have None;

That to Serve Any Creature was to forsake the
 Creator:

It was found sweet by Succession of Times,
 To Transform Their Gods into Saints,
 Their Goddes into She Saints,
 To put our Apostles, and our Martyrs in
 Their Place,
 To Dedicate unto Them Their Temples, And
 Their Altars,
 To Give them some Priests,
 And some High Priests,
 To Appoint To Them Holy Dayes,
 And Honours, And Services.

3. Now As Humane Wit is Blind in the Things of God,
 It Happened, That under the Shadow
 To Draw to Christ The Jewes, and the Gentiles,
 Those Good Folks by a Laps of some Ages, did
 Introduce mildly in the Church
 Both The Judaisme, And the Paganisme
 We understand Their Ceremonies,
 And their Outward Poms,
 Their Superstitions, And Vanities,
 And which is worse,
 Many of their Presumptions, And Anticipated
 opinions in the Doctrine it self.

*The Religion, And Church of Rome
 Is not Now
 What it was in the Beginning.*

1. **T**O Judge aright of the *Roman Church*, we
 say that there is great difference between
 that which is now, And that which was in the
 time of the Apostles, And some Ages after their
 Death.

2. That which was in the Time of the Apo-
 stles, was Pure and Orthodox, *so that her Faith,*
was spoken of throughout the whole world, Rom.
 1. 8.

3. After the Death of the Apostles, during
 some Ages, she hath been also a true Church;
 But not the onely True Church. Not the Catho-
 lick, or Universal Church, But a Part of the same;

As was the Church of Greece, of *Syria*, of *Egypt*,
And of other Places; She hath been a True
Church, but not so Pure as in the Apostles time;
Errors betimes, having begun to creep in her.

4. But the *Roman* Church which is now, is an
Impure and Heretical Church, And more Here-
tical than any one that ever was before; Since
the Plague of Antichristianisme have sticked un-
to her, it is no more the Chaste Spouse of Christ,
but an Harlot, And an Adulteresse. It is no more
a sound and vigorous body, but a body full of
ulcers, and soars. In a word, she is no more Pure
and Orthodox, as she was before, but Impure,
and Heterodox.

5. Which we prove by two strong, and Irre-
fragable Arguments;

The 1. is, because the greater part of her Faith,
and belief is contrary to holy Scriptures;
And consequently is meer Heresie.

The 2. is, because a great part of the Ancient
Heresies which have been condemned by the
Ancient, and Orthodox Church, are received in
her, and approved by her.

6. I have said, 1. That the now Church of
Rome is Impure, & Heretical because the greater
part of her Faith, and belief is contrary to holy
Scriptures.

1. Scriptures forbids the use of Images in matter
of Religion, and Divine Worship. The Church
of *Rome* receives, and maintains them.

2. The Scripture teacheth us, that the bloud of
Christ

Christ doth cleanse us from all sin, The Church of *Rome* doth establish another Purgatory.

3. The Scripture teacheth us, that of our selves we are not able to think any good Thing, but but that all our sufficiencie is from God.

The Church of *Rome* will, that by the strength of our Free-will we may do good works, And make the said strength to cooperate with the Grace of God.

4. The Scripture will, that we pray, and speak in the Church in a known Tongue, All the Service of the Church of *Rome* is in an unknown Language.

5. The Scripture doth ordain, that in the Sacrament of the Lords Supper all drink of the Cup:

The Church of *Rome* hath forbid it to the Laity.

6. The Scripture presents us Jesus Christ as the only Mediator between God and Men:

The Church of *Rome* doth forge a great number of Mediatours, who are to help us with their Merits, and with their Suffrages.

7. The Scripture doth warn us concerning Christ, *Acts* 3. 21. *That the Heaven must receive him until the time of restitution of all things:*

The Church of *Rome* will in some sort make him to come down every day from Heaven in a million of Places; And moreover, exposes him under the accidents of bread to divers ignominies.

8. In a word, there is no Proposition mentioned against us in the Church of *Rome*, whereof we may not be able to find the Antithesis in the Word of God.

In that regard there are many to be found in the said Church of *Rome*, which are asham'd of the abovesaid Errors:

And except the brainlesse Spirits, and resolved to maintain even the grossest Abuses, few Persons will there be found who entirely keep their Religion, And in some Points thereof do not find something wanting.

7. I have said, 2. that the now Church of *Rome* is Impure and Heretical, because a great part of the Ancient Heresies, which have been condemned by the Ancient and Orthodox Church, are received in her, and approved by her.

Those Heresies meet in her, and do compound a part of Popery, As all the Waters of Rivers and Springs do meet in the Sea.

The Devil hath made them to rise up again upon the stage in the Roman Church with some small disguising.

Her so insolent contempt, and debasing of Holy Scriptures she hath common with all kinds of Hereticks, to whom such a thing is usual.

She doth borrow from the Pharisees the non-written Traditions, And the Merit of Works.

She borroweth from the *Basilidians*, and the *Carpocratians* the worshipping of Images.

She hath from the *Marcosians*, of whom *Ephraïmus*

phanus doth speak, And from the *Eutichians*, against whom *Theodore*t and *Vigilius* doe so excellently dispute the Error of Transubstantiation.

She hath from the *Messalians*, & the *Euchetes*, her vain repetitions of Prayers by number.

She hath from the *Manichees*, the *Montanists*, the *Marcionites*, the *Tatianites*, the *Eucratites*, the *Priscilianists*, and *Eustachians* her Fastings, her Abstinences, her Vow of Poverty, Her Distinction of Meats, And her Law of *Celibat*, or Single Life :

By all which is accomplished the Prophecie of *S. Paul*, which we have *I Tim. 4. 1. &c.*

With the *Marcionites*, and *Pepusians*, she permits Women to Baptise.

With the *Pelagians*, and *Semipelagians*, she doth establish Free-will, The Merit of Works, The Perfection of Holiness, whereof the Monks do principally boast, Adding thereunto of their own the Works of Supererogation as a mark of a Supream arrogancie.

With the *Manichees*, though under another consideration in the *Eucharist*, she hath cut off the use of the Cup.

It were a thing too tedious to particularise more upon this matter.

3. From the abovesaid, it manifestly appears that the Church of *Rome* is Heretical, yea above all others who ever have been Heretical.

Because she is not infected onely with two

or three Heresies, but with a great number and multitude of them.

And because her maladies are not small and slight, but the poison of Heresie hath thrust it self through her whole body, having almost corrupted all the Articles of Faith;

Which causeth us to say with the Prophet *Isaiab c. I. 21, 22. How is the faithful City become an harlot? it was full of judgement, righteousness lodged in it, but now murderers; Thy silver is become drosse, thy wine mixt with water.*

8. The same also causes us to acknowledge that the Church of *Rome* hath onely an outward shew;

Her fairest is the frontispiece and fore front, all covered with magnificent Titles, But within it is nothing else but falsehood, and Corruption.

She is like unto the Temples of the *Egyptians* of old, which outwardly were fair and magnificent; But within nothing was to be found but Cats, and Crocodiles, and Serpents, and such other Beasts; fitter for a Den, then for such a Temple.

9. If so many fair Churches in the *East*, planted by the sacred hands of the Apostles, and watered with their blood are now changed in *Mosques* of *Atahumetans*, or in lodgings of Hereticks; why then shall we find strange that such a change be happened in the *West*?

Since the thousand years ended of the binding in Chains of Satan by Jesus Christ, in the preaching

preaching of the Gospel he hath been loosed, according to the Propheſie of S. *John*, *Rev.* 20. 1, 2, 3. *to work again a little ſeaſon about the ſeduction of the Inhabitants of the Earth.*

ϕ. *Antithesis of the Popish Doctors.*

I. Objection.

Against the Above Exercitations, they object

- I. *That By Testimonies of Stories,*
No Heresie was brought into the Romane Church,
Or any Change of Doctrine was ever made in
the same.

Answer to that Objection.

- I. **W**E Answer to that Objection,
 That the Papists Histories, written in
 the Time of Antichrists Tyranny,
 Ought not, And do not Deserve to be regarded
 by us Reformed;
 Because the Authors of Them were Infected with
 the Errors of the Pope;
 And did not Dare write for the most Part other-
 wise, then might well stand with his Ho-
 nour.
2. And to All Histories, That since the De-
 fection have commended the Faith of that
 Church,
 We Oppose the Word of God,
 Which plainly convinceth it of manifold, And
 Damnable Heresies.

3. Be-

3. Besides, we could alledge Sundry Writers in all Ages, That openly have reprov'd the Same :

To Instance in one,

Doth not *Sigisbertus* the Monk, An *Historiographer*, mentioned by the Papists,

Expressely Charge *Gregory* the Seventh

And his Successours,

For maintaining and practising,

Not only an Error, But an Heresie Also,

In taking upon Them Authority to Excommunicate the Emperour,

And other Civil Princes :

This Heresie hath ever since continued in that See,

And is at this Time, by the Pope, And his Popelings Avouched.

And therefore by the Confession of the Popish owns Historiographers,

Some Heresies hath taken Place in the Church of *Rome*,

Which is contrary to the Obiection before propounded.

2. Objection.

2. *Against the Above Exercitation,*

The Popish Writers demand

At what Time,

Under what Bishop,

By what way,

And

*And By what Proceeding,
Was a New Religion Spread
Over the City of Rome
And over the whole World?*

Answer to that Objection.

1. **I**T is hard for us to Answer
At what Time;

Neither is it Necessary to set down the very Instant of Time:

All Things were not at once overturned in the Church of *Rome*;

Sinne,

And Error,

Came to their Height by Degrees,

And by Leisure to Ripenessse;

The Hairs of our Head are not all Gray of a Sudden,

Neither doth any thing suddenly come to his Maturity,

And the Growth of every Thing appeareth long after.

This is manifest in such Things as having small beginning, go on forward unto a greater Quantity,

Until they come to Perfection.

2. But doth it follow, that the Church of *Rome* is not Corrupt,

Because we cannot tell the Moment of Time When it began to be Corrupt?

But

But being so manifest as it is,
What need we search the Histories to
Shew the Beginning?

What we Pray?

If you see a Man sick of the *Pestilence*,

If you see a City corrupt with Riots, and wickedness,

If you see a House Ruinous, And Ready to Fall,

If you see a Ship Sinking,

Will you deny all These,

Unlesse one can tell you the Time

When that Man began to be Sick,

The Means how the City grew Corrupt,

Who was Owner, And in what Year

The House grew Ruinous,

And in what Day the Ship began first to Leak?

And what is the Force of the Papists Reason, and Demand, other then This?

3. But do not their own Histories Tell
When,

And By whom

Innovations and Corruptions Entred;

Let Them See a Few of Them;

1. He that first usurped Authority over other
Churches, was Pope *Victor*,

After Him *Zozimus*,

And *Boniface* the Third,

And *Celestine*,

And their Successours.

2. Pope *Syriscus* first forbade Priests
Marriages.

3. The

3. The *Manichees* first Denied the Cup to the People.
4. The 2. Council of *Nice* first ordained Worshipping of Images.
5. Pope *Nicholas* the Second, first taught, the Body of Christ must Carnally be handled, broken, and Eaten.
6. Pope *Innocent* the Third, first established the Doctrine of Transubstantiation.
7. *Boniface* the Third, first Declared That the Pope was the Head of all Churches.
8. *Gregory* the Great, taught first *Purgatory*, for a certain Truth.
9. The *Florentine* Council, first taught, And Declared that the Pope was above Councils.
10. *Innocent* the Third, brought in Auricular Confession.

If these were not Sufficient,
We could produce the Rest, of the Popish Errors.

3. Objection.

3. *Against the above Exercitation,*
The Popish Writers take an Objection
From the Perpetuity, and Continuance of Christs
Universal Church;
And demand of the Reformed Doctors
With what face they durst accuse of Corruption
the Present Church of Rome,
If they Remember how Christ promised his Spouse
Perpetual Preservation.

Hof. 2.

Hos. 2. 19. *I will even betroth thee unto me for ever.*

Isa. 59. 21. *As for me, This is my Covenant with Them, saith the Lord, My Spirit that is upon thee, And my words which I have put in thy Mouth, shall not Depart out of thy Mouth, Nor out of the Mouth of thy Seed, Nor out of the Mouth of thy Seeds Seed, saith the Lord, from henceforth, and for ever.*

And Such Like.

Answer to this Third Objection.

1. **T**O what Purpose doth this Objection serve the Popish Writers?

Or what Argument may the Perpetuity Of Christs Universal Church afford Them against our former Assertion?

2. We Believe, and Confesse, to the Comfort of our Souls,
That Christs Church hath continued,
And shall never fail so long as the world endureth.

3. And we account it a prophane Heresie to teach that Christs Universal Church hath Perished from the Earth at any Time;
For this Assertion shaketh the Foundation of all Faith, and Religion.

4. But the Popish Writers who makes this Objection,
Should prove by invincible evidence of Scripture
That

That the Catholick Univerſal Church of Chriſt
is nothing Elſe,

But the Outward Succeſſion of the *Roman* See :
If They can Prove This,
They ſhould Prove their Objection Soundly,
And ſhould confute our Opinion Truly.

5. But it is a Thing which They cannot Doe,
They cannot bring us
Either Texts of Scriptures, or Reasons,
To ſhew that Chriſts Church
Either is the Popes Succeſſion,
Or Elſe dependeth upon the ſame See.

6. For as Touching External Shew,
And Succeſſion of Churches,
The Scriptures have foretold,

Apoc. 12. and 13. 16.

That Antichriſt ſhall Seduce
Great, and Small,
Rich, and Poor,
Free, and Bond;

And that the Church ſhall flie into the Wil-
derneſſe,

And there Remain :

Of all which no word could be true,

If the *Catholick* Church were tied

To the Popes Chaire,

And the Popes Chaire were the Rock

That cannot be removed.

7. And yet notwithstanding this General
Diſperſion,

And the Flight of the Church under Antichriſt,
The

The *Catholick* Church shall for all That
Continue.

8. Although not in that outward strength,
And Glory,
In which sometimes it hath appeared,
And Flourished.

4. Objection.

*Of the Popish Writers
Against the above Exercitations,
That the Now Church of Rome is Changed,
And is not Now what it was in the Beginning.*

*What Impudence is This, say the said Writers;
There was never Hereſſe that Affaulted the
Church of Rome,
Of which it carried not the Victory,*

*As
Over the Donatiſts,
Over Jovinian,
Over Pelagius the Britain,
And over Others.*

Answer to this Fourth Objection.

1. **T**He Triumphs of which the Popish Writers
do boast of,
Are no more proper to the Now, or Latter
Church of *Rome*,
Then the Triumphs of old *Rome*
Over *Pyrrhus*,

Over

Over *Annibal*,

Over *Perfes*,

Over *Antiochus*, are to be esteemed the Triumphs of *Rome*, Now Being.

2. And for the pretended Victory over *Pelagius* the *Britain*, we say that he Triumphed over the Popish Kingdome.

For did he not Teach, That Grace was imbred in Nature? And the Popish Crew of Jesuites Defendeth the same.

Who seeth not then *Pelagius* sitting in the Popish Triumphant Chariot?

Popery is not of the first, and Primary Antiquity; That is many of the present Doctrines of the Church of Rome; And in what Time Errors were received in it.

1. **P**Apists are not able to produce any Record, Expresse and direct testimony, Canon of Council, or Ecclesiastical constitution, For their burning Lights in the Church at noon day before the Decree of Pope *Sabinianus*, in the year of our Lord 605.

2. Nor for *Rome* to be the Head of all Churches, before Pope *Boniface* the Third, in the year 606.

3. Nor for the Invocation of Saints in their Publick *Lithurgy*, before *Boniface* the Fifth, in the year 618.

4. Nor for their *Latine* Service, thrust upon
E all

all Churches before Pope *Vitalian*, in the year 666, which is the very number of the name of the Beast.

5. Nor for the Cutting of the Host into three parts, and offering one part for the Souls in *Purgatory*, before Pope *Sergius* in the year, 688.

6. Nor for setting up Images in Churches Generally, and worshipping them before Pope *Adrian* the First, and the Second Council of *Nice*, in the year, 787.

7. Nor for Canonization of Saints departed, before *Leo* the Third, about the year 800.

8. Nor for the Orall Manducation of Christs Body in the Sacrament, before Pope *Nicholas* the Second, in the year, 1053.

9. Nor for the entire number of seven Sacraments, before *Peter Lombard*, in the year 1140.

10. Nor for Indulgences, before *Eugenius* the third, in the year 1145.

11. Nor for Transubstantiation of the Bread into Christs body, before the Fourth Council of *Lateran*, in the year 1215.

12. Nor for the Elevation of the Host, that the People might adore it, before *Honorius* the Third, in the year 1216.

13. Nor for any Jubilee, before Pope *Boniface* the Eighth, in the year 1300.

14. Nor for the Carrying the Sacrament in Procession under a Canopy, before Pope *Urban* the Fifth, In the year 1262.

15. Nor for the Day and half Communion, before

before the Council at *Constance*, in the year 1416.

16. Nor for the suspending the Efficacy of Sacramental Consecration upon the Priests Intention before the Council at *Florence* in the year 1439.

17. Nor for the Popes Superiority to General Councils, before the Sixt Council at *Lateran*, under *Leo* the Tenth, in the year 1517.

18. Nor the vulgar Latine Translation to be held for Authentical, And upon no pretended Cause whatsoever to be reiected, before the fourth Session of the Council of *Trent*, in the year 1546.

19. Nor for the Second book of the *Macchabees*, and the *Apocryphal* Additions to *Hester* and *Daniel*, with the History of *Bel* and the *Dragon*, which *S. Jerome* termeth a Fable, to be received for Canonical Scripture, before the said Session, in the year above named.

1. *Frande.*

I.

*These be the Principles, and Grounds of Faith,
and Worship, that the Church of Rome
doth Produce.*

1. Scriptures.
2. Traditions of the Apostles.
3. The *Catholick* Church.
4. General Councils.
5. The Ancient Fathers.
6. The Pope, which she calls the Supream Pastour of the Church.

These be the Fraudes of the Church of Rome, Concerning all the Principles, and Rules above Produced.

The 1. of those Fraudes is, That the Church of Rome careth indeed for none of Them, but for the last, which is, The Determination of her Pope.

1. **T**He Scripture must not be Scripture in any other Sense, then as the Pope will Expound.

So that the Scripture being the Meaning of the Scripture, And the Meaing of the Scripture being the Popes Exposition;

Hereof it followeth, That the Scripture is nothing else but the Popes Interpretation.

2. So Likewise,

In Traditions,

In Doctors,

In Councils,

In Churches,

If any Thing Dissent from the Popes understanding, and Determination;

It is Rejected, Abolished, Condemned.

3. And Finally, all Faith, all Religion, all Divinity of the Church of *Rome*, is only the Popes Sacred will, and pleasure.

*Papists give the Churches Authority to the Pope,
And take all Authority quoad nos from
the Scripture.*

So that by the Church, they understand the Pope.

1. **T**HE Papists 1. take all Authority from the Scripture. 2. They give it to the Church. And 3. They give the Churches Authority to the Pope.

2. I say 1. That the Papists take all Authority (*quoad nos*) from the Scripture, which appears in that they teach, that it is not the ground or pillar of truth; Nor properly, and of it self any Cause, or Means of Belief, or of Charity; And that God doth not immediately speak by it; Neither is the Holy Ghost joined with the writing of the Scripture; And that the Church is not subject to the Scripture. And that put case any person living out of the Communion of the *Roman* Church do read, or study the Scripture, it is not the word of God to them, or of greater Authority then *Æsops Fables*.

3. I have said 2. That the Papists give all Authority to the present *Roman* Church.

This appears in that they make it the onely External ground and pillar of Truth, The sole Judge of Controversies, The principle, or first ground, and foundation from whence the Scripture, in regard of men, receiveth all Authority.

4. I have said, 3. That the Papists give the
E 3 Churches

Churches Authority to the Pope ; And no Papist in these daies, can, or will deny This.

For 1. the Positive Speeches of their greatest Doctors thereupon manifestly confirms it. *Ecclesie nomine*, saith *Gregorius de Valentia intelligimur ejus Caput, Romanum Pontificem*, Tom. 3. *Dist. 1. q. 1. part. 1. pag, 30.*

And *Bannes 2. 2. q. 1. Ar. 10. Animadvertendum est cum Cajetano*, &c. *quod apud Thomam pro eodem omnino reputatur Authoritas Ecclesie universalis, & Authoritas Concilii, Et Authoritas Summi Pontificis.*

2. The same Assertion followeth upon the main principles of their Doctrine ; which are,

That the Pope is the prime subject of Ecclesiastical Authority.

And that the whole Authority of all the Body, and of all the Members thereof is derived by, and from him.

And that the promise of the perpetual Assistance of the Holy Ghost, And the Infallible Judgement, and the Supream Authority, And other Priviledges are intailed upon his Tribunal.

The 2. of those *Fraudes*, is That, The Pope also is Taught by the Papists, To be the true and Lawful Interpreter of the sense of the Scriptures, And the Supream Judge of Controversies Concerning Faith, and Divine Worship.

1. IT is most clear, that the Jesuites make both the Scripture it self, and the Interpretation of

of it, to Depend upon the Authority of the Church.

2. And the Church they call not the whole Multitude of Christians, and Faithful Men:

3. But they Restraine both the Name, and the Nature of the Church, 1. unto their Bishops; 2. If Thereupon we Reformed object, That their Bishops may Differ touching the Sense of the Scriptures: so shall we be uncertain, and shall not resolve which of them to Believe, but they help this, and Answer, That General Councils must Decide, and Determine all Questions, and Controversies.

3. Shall we then Rest in them? No more then in then the other.

For the Pope must be Judge over the Councils.

4. So in the Conclusion, The whole Interpretation of Holy Scriptures is transferred to the Pope, and must be fetched out of his Breast, yea, and as a proper Right, he so challengeth the Power of Interpreting of the Scripture;

That whatsoever he thinketh, That must be accounted the Sense and Meaning of them.

Refutation of this Doctrine of the Jesuits, by the Reformed Doctors.

1. **T**Hat which hath been said above, is the Jesuites constant, and perpetual property, and disposition in interpreting the Scriptures.

2. Which is full of Dotage, Error, and Falsehood

hood, void of Advise, Knowledge, and Wisdom.

3. For what an Absurd, and horrible Thing is it, that the Sense, and Meaning of the Holy Scripture should depend upon one mans Judgement, and Voice.

4. Specially being such a one, as commonly the Bishops of *Rome* have been Unlearned, Wicked, Heretical.

5. And hence have proceeded all the following goodly Interpretations,

1. Take, Eate,

That is, you Priests say Private Masses.

2. Drink ye all of This,

That is onely the Priests must Drink.

3. Be ye Holy, for I am Holy,

Therefore it is unlawful for the Ministers of the Word to marry a Wife.

Exception of the Jesuites.

Which of the Popes, or what *Catholick* Writer ever concluded this out of that place.

Answer to this Exception.

Pope *Syricius* did first of all so Collect;

And after him Pope *Innocent*;

As it may be read in *Gratian*, *Dist.* 31. cap. *Tenere* and *Dist.* 82. cap. *Proposuiſti* cap. *Plurimos*.

4. This is another like Interpretation:

Give not holy things unto Dogs,

Therefore the people must be forbidden to read the Scriptures.

5. What should we number up Innumerable
more

more of the Popes, and Papists Interpretations,
By which they do nothing but pervert, and wrest
the Scriptures.

*In Particular, These be the Frauds of the Church
of Rome Concerning Her first Principle,
Which is the Scripture.*

1. Fraud.

*The Papists making Shew to Receive the Scriptures
for Ground, and Rule of Faith, Do Disgrace
Them in Joyning Traditions with Them.*

1. **F**OR as the Scriptures are Grounds And Rule
of true Doctrine. So are They onely
Grounds, And Rule.

2. And as in Matters of Faith, Arguments
ought principally to be drawn from Them, so
such Arguments onely conclude necessarily, As
even the Schoolman *Thomas Aquinas* doth Direc-
tly confesse, 1. Part. 1. *Quæst. Artic. 8. Ad. 2,*

2. Fraud.

*The Church of Rome which Produceth Scriptures
for one of Her Principles, And Rules, hath in-
deed no sufficient Scriptures.*

FOR in making an old rotten Translation (which
we may boldly call so, being compared with
the Original Word of Scripture) to be the Au-
thentical Word of God : and denying the Original

nal Faithful Texts which *Moses*, the *Prophets*, the *Apostles*, the *Evangelists* did write, to be the Word of God.

What doth she else, but plainly, 'as it were with one dash of a *Penne* Cancel the whole *Scriptures*?

2. This Homely Latin Translation, is the *Popists* Scripture.

3. Coined and Canonized of late in the Council of Trent, And never before.

4. And other Scripture have They none.

Q. Of the Corruption of the vulgar Latine Translation more Fully.

1. **T**HE Reader of the vulgar Latin Translation, may manifestly perceive, That in it are manifold, and almost infinite Faults of all sorts;

1. By Adding,
2. By Omitting,
3. By Mistaking,
Of Letters,
Of Points,
Of Syllables,
And of Words.

4. By wrong Interpreting the Original Text.

2. Which Faults, The *Popish* Doctors shall never be able to Approve, or Justifie; Though They weary Themselves never so much with Traveling, and Toiling, and seeking some Defence.

3. When

3. When They have said what They can say, for Maintenance of These Corruptions, it shall for all that Appear, By all Learning, and Evidence of Reason, that They have, Neither the Old, nor the New Testament, in the Entire, and Original Truth thereof.

Refutation of the Excessive Praises, that the Seminarie Priests of Rhemes gives to the English Rhemish Translation.

I.

1. **L**Et the Seminarie Priests of *Rhemes* give what Commendation they will to their English Translation.

2. We Reformed say against it, That that Translation is the worst of all the Translations that hath been set forth of the New Testament.

3. And we prove our Assertion, because that translation hath such examples of unaccustomed and monstrous novelties of words, as the like in no other can be found.

4. So as a man may justly call it a new fangled and ridiculous Translation: Devised rather to amaze the Readers, and make the word of God a laughing stock; then to Edifie the Church of Christ.

5. For who hath ever heard or read such words, and Phrases as they have used, and affected in their Translation?

6. Whereas They might have retained, as well

well the common, and known manner of speaking.

That their Translation set forth in English, might have been understood of English men.

7. But they of purpose have so framed the same, that the English is in many places as obscure in words, as the Latin.

8. Which thing is in all Translations a foul fault : But in Translating of Holy Scripture Intolerable.

9. And what Reason should be hereof, but that Men either should contemn or not understand the Scripture, which yet they will seem to Translate, for the benefit of the Church ?

2.

10. If the Reader require Examples, let him take but the Book, and read a little, and soon shall he see strange Affectation of Novelties in words, and speeches throughout their whole Translation.

11. There shall he find *The Transmigration of Babylon*, Matth. 1. v. 17. *The Enemie Man*, Matt. 13. v. 28. *Unlesse you have Penance*, Luk. 13. v. 3. *Give us to day our supersubstantial Bread*, Matt. 6. v. 11. *Whatsoever thou shalt supererogate*, Luk. 10. v. 36. *Not in Chamberings, and Impudicites*, Rom. 13. 13. *An Emulator of the Traditions of my Fathers*, Gal. 1. 14. 24. *I Expugned the Faith. They Emulate you not well*, Gal. 4. 17. *That you might Emulate Them*, 1 Pet. 2. 5. *Be ye also your selves superedified*, Ephe. 4. v. 10. *Once at length you*

you have reſloriſhed to care for me, denying the
 onely Dominator, and our Lord, Jud. 4. To the
 Redemption of Acquiſition, Ephes. 1. v. 14. Againſt
 the Spirituals of wickedneſs in the Celeftials,
 Ephes. 6. v. 12. The Archiſynagogue, Mark 6. v. 22.
 Ebrieties, Commellations, Gal. 5. v. 21. The Do-
 minical day, Apoc. 1. v. 10. But they are written
 to our Correption, 1 Cor. 10. v. 11. That in the
 Name of Jeſus every knee bow of the Celeftials,
 Terreſtrials, and Infernals, Philip. 2. v. 10. But he
 Exinanited himſelf, Philip. 2. 7. For with ſuch
 hoſtes God is promerited. Hebr. 13. v. 16. Let
 the Charity of the Fraternity abide in you, Heb. 13.
 v. 1. O Timothy keep the Depositem, 1 Tim. 6. 20.
 That he might reappropriate the ſins of the people,
 Heb. 2. 17. Wrapt it in Sindon, and laid it in a
 Monument, Matt. 27. 59. All ſhall be docible of
 God, John 6. v. 45. Upon probatica a Pond, John
 5. v. 2. Which of you ſhall argue me of Sin, John 8.
 v. 46. They hated me gratis, John 15. v. 26. Be-
 yond the Torrent Cedron, John 18. v. 1. It was the
 Paraſceve of Paſche, John 19. 14.

3.

1. Theſe, and ſuch like, are the goodly flowers
 of the Rhemiſts English Tranſlation.

4.

2. Beſides the obſcurity and ambiguity of Sen-
 tences, by Reason of leaving out the Verbs, and
 other words in the English Tranſlation, which
 may in Latine more eaſily be underſtood.

5. Hereby

5.

Hereby the Reader may judge, but better by Reading the Translation it self; whether we have not Truly said of it, That it is a strange Translation indeed; And such an one, as hard it were to find the Like.

6.

1. But one of the *Rhemist* Priests doth Answer That we Reformed rather Delight in such Novelty, then They; seeing they Retain the Ancient words, Mass, Priests, &c. And we Reformed refuse them.

2. Of these words, shall be spoken in our particular handling of Controversies between the Reformed Churches, and the *Roman*.

3. And as for certain Names of persons, and of places, which some of our Interpreters do reduce to the *Hebrew* Sound.

They cannot much trouble the Reader, And they are rather used in Books, then in Speech.

EXERCITATION.

Condemnation of the Annotations joined with the Rhemist Translation of the New Testament, By the Seminary Priests of Rhemes.

1. **W**Hosoever shall consider with himself advisedly the *Rhemists* Manner of Collection, Their Argument, Their Application of Scripture;

And

(83)
And shall Examine a little how their Conclusion followeth upon their Proofs, without all Coherence or consequence of Reason, must needs greatly mislike their whole Religion, that is founded upon so weak, so tickle, and so ruinous a Foundation.

2. For unless it be granted, That of every Thing, may be concluded any Thing; and that the Word of God may be made applicable to all purposes, opinions, and Doctrines; it is impossible that these, and such like arguments of Theirs, as they have in their Annotations gathered upon the words of Scripture, should have in them such strength, and Truth, as Divinity and Religion requireth.

These be the *Frauds* of the Church of Rome,
Concerning another of their *Principles*,
Which is the Ancient Fathers.

1. Fraud.

The Church of Rome doth Discover an abominable Fraud in this, That putting the Ancient Fathers to be one of the Principles of their Doctrine of Faith and Religious Worship, by an Expurgatory Index they cause to be blotted out of the Books of the Ancient Fathers, all that is displeasing unto them. Or else they falsifie them, and alter their Sense and Meaning.

1. **T**his is true in Regard of the most Ancient Fathers, and particularly of the Books of
S. Cyprian,

(84)
S. Cyprian, S. Chrysostome, S. Augustine, S. Cyrill
of Alexandria, and of others.

They make them say the contrary to that
which they will, and take out from them, not
onely some Clauses, but also whole Leafes.

2. We know well, that to cover this Sacri-
ledge *Sixtus* of *Sienna* doth adde, That those
Writings of the Fathers had been soiled, and
infected by the Malice, and Venome of the He-
reticks of our Age; But it is a False Cover.
For if by Hereticks he doth understand those of
the Reformed Religion, we maintain that which
they cause to be blotted out of the Writings of
the Fathers was in Them before the Reforma-
tion. And That it cannot be Justified that any
of the Reformed have Corrupted or Altered any
Writings of the Fathers.

2. Fraud.

*The Church of Rome acknowledgeth, That there
are many Faults, and Errors in the Books of
the Ancient Fathers, which are not to be Ap-
proved. And notwithstanding That, The Po-
pish Religion, is as it were, a Body consisting for
the most part of Rottenesse, and Corruption,
Namely of Ancient, and New Errors.*

I.

1. **T**He Popish Writers can as soon prove out
of the Scriptures, the following Points of
their false Doctrine, As they can draw a Foun-
tain of water out of a flint.

2. These

1. These Points of the Popish false Doctrines are

1. Their Doctrine of Free will.
2. Their Doctrine of the Merit of Works.
3. Their Doctrine of Purgatory.
4. Their Doctrine of the Sacrifice of the Masse, for the sins of Quick and Dead.
5. Their Transubstantiation.
6. Their Popes Supremacy.
7. Their Superstitious Fasts.
8. Their Worshipping of Images.
9. Their praying unto Saints.
10. Their praying for the Dead.
11. Their Satisfaction.
12. Their Forgiveness by Works of Penance.
13. And for many more the like Points of their false Doctrine.

2.

1. And therefore they will be rather Tried, and Judged by the Writings of the Fathers, then by Scriptures.

2. Although for a Fashion in Defence of some of the Points above propounded, they pretend Scriptures.

Yet being easily beaten from them, they fall at last to Rail on Them as not containing sufficient Doctrine; and rather will be Tried, and Judged, as we have said, By the Writings of Fathers.

3. At whose Hands albeit they find not such Relief, as they would make Men to Believe in no one Point of Controversie between us, and them;

F

As

As hath been oftentimes plainly proved by many Doctors of the Reformed Church, And by Bishop *Jewel* notably.

4. 1, Notwithstanding by Reason of the Fathers manifold oversights, and slips.

2, And the Corruption that daily increased in the Church; They may bring somewhat, such as it is for their Maintenance.

5. Wherefore in That we Reformed will not admit the Fathers for Judges in Matters of Religion, but hold them hard to the Trial of the Scriptures.

6. Which the Papists cannot abide; This puts them out of patience, and driveth them into vehement passions.

7. But let them mend themselves where they can, They shall never get more at our Hands Then that which we have said before concerning the Scriptures, and the Fathers.

8. This is then a very true saying, that our Adversaries Doctrine cannot stand, unlesse we Reformed will allow for Good those Things, That in the writings of the Fathers are most Faulty.

ð. Again of this Matter more briefly.

1. **I**T is a peculiar Thing to the Popish Doctors that they, even greedily hunt after, and pursue whatsoever is Faulty in any Ancient Author. As if all the Fathers Errors served to make up the Body, and Faith of their Religion.

2. They rake up even out of the Fathers oversights whatsoever seemeth to favour their Errors.

*Papists suck Errors from the Fathers unsound
 Spetches, And of a small Error of the Fathers
 do occasionally procreate a great one.*

1. **A**S Horseleaches suck the naughtie blood
 out of the veins, So Papists excerpt that
 which is most imperfect, and unsound from the
 Fathers.

2. And thus Popery according to D. Whitaker,
 is a patcht Coverlet, framed of the Fathers Er-
 rors, and sewed together.

3. Moreover, the Papists of a small error of
 the Fathers, may occasionally procreate a great
 one.

As from praying for the dead used in one respect
 by the Fathers, The grosse praying for the dead,
 with a reference to purgatory.

4. And so we have great cause to tax the
 slipperie dealing of Popish Hucksters in abusing
 the Fathers.

*Frauds concerning Councils, Another Principle
 of the Church of Rome.*

1. Fraud.

*Of many Frauds, and Sights committed in the
 last Councils of the Church of Rome.*

1. **T**Hat before they were Assembled, their
 Decisions were Debated, And concluded
 at Rome.

2. That notwithstanding all Disputations, And Proof done on the contrarie, they passed by absolute Authority.

3. That the Holy Ghost, or rather the Spirit of Satan was brought there from Rome weekly by the Post.

4. That the Presidents in them, and those who did Dispute in them, and those who Concluded in them, did Respire nothing but the good will of the Popes. And did Aime onely at this, to obey, and please Them.

5. By that it evidently appears, That it is not much needful to produce Proofs, that such Assemblies might have erred.

6. On the contrarie it should be found strange if they could have concluded any thing without Error.

2. Fraud.

This is a great sight of the Popes in these last Times, to oppose themselves to the holding of Councils; believing that they would Decree against them; Against the Roman Clergie, And against the Court of Rome.

Clement the 7th. Pope of Rome, very much conversed in Affairs of State, even during the Life of his Predecessor Adrian the 6th. had still maintained, That in the Occurrences of that Time, the Council, to make use of the Mean of Councils, was most pernicious.

2. And commonly did say, That Councils were profitable whensoever any other thing should

should be Handled then the Popes Authority.

But when it came to be Debated, That then there was nothing more pernicious.

3. For as in former times, the Popes weapons were to have Recourse unto the Councils. So in those Times the Safety of the Papacy did consist to shun, and avoid them.

4. And so much the more that *Leo* the 10. his predecessors, having already condemned *Luthers* Doctrine; This same matter could no more be referred to a Council to Examine it, And Deliberate upon it without wronging the Authority of the Holy See.

3. Fraud.

Observation. *This was a great Fraud and Sleight in the Court of Rome, to endeavour as much as could be done to suppress the Relation of what was passed in the Council of Trent.*

1. **M**Any clear sighted persons have done what they were able to do, to suppress the Historie and Relation of that which did passe in the Council of Trent.

2. Whereupon we say, That it is true, That the Great Things deserves to be held in some Mysterious Secret: But it is when the publick Good requires that it should be so.

3. But when the Ignorance of the whole is notably wrongful to one of the parties, and Ad-

vántagious to the other, It is no marvel, if in Contrarie Intentions and Ends, it is proceeded also by opposite, and contrarie waies.

4. And here it is true, and received, the Common and Famous Sentence, That with more Reason it is endeavoured to avoid Losse, then to get profit.

Addition.

*Of the History of the Council of Trent,
written by Patre Paulo.*

1. **A**S the Council of *Trent* holds the first Rank among the Affairs happened in Christendome in the former Age, and which also may happen in the following Times.

2. So may it be said in very Truth, That the History which we have of the said Council by *Patre Paulo*, is the most Excellent of the Histories that have been written in that time, and perhaps surpassing the others which had been written afore.

3. For if we have a Regard to the Matter which it contains, we shall find there, those of the Religion, and of the State, and if exactly we consider the Form of it, we shall find that nothing is wanting in it.

4. He that shall Read it carefully, shall not be ashamed to confesse that he hath received much profit by the Reading of it; For in the Discourses which by Digression are made in it, by its Author concerning Religion, and the Church:

There

There is a Depth of Learning,
 A Clearnesse of Wit,
 And a Solidity of Judgement most Admirable.
 As also a true, free, and bold Decision of many
 Points of Importance which are in Controversies
 between the Reformed Churches, and the Ro-
mane.

Fraud.

*The Acts of the Councels have been falsified for the
 most part, And things have been supposed, which
 never were.*

1. **F**Or they have been during a long time shut
 in the Convents. And for the most part did
 passe by the Hands of the Monks, who have cut
 off them, and added unto them, whatsoever
 they would.
2. And in that Regard, the Greeks do com-
 plain, That the Latins have corrupted, and fal-
 sified the Councels. And the Latins frame the
 same accusation against the Greeks. To whom
 shall we Hold?
3. The Frauds in this Matter are so Auncient,
 That from the sixth Council of *Carthage*, the
 Bishops of Romes Legates did produce the Acts
 of the first Council of *Nice*, falsified in an hor-
 rible Manner. And although that Falsification
 was even then solemnly Discovered: yet Rome,
 which hath Drunk all Shame, is often relapsed
 in the same Crime, that was Repreached in full
 Council

Council of *Florence* to the Popes Legates, But they were not much astonished thereby.

4. The whole Code of the Ecclesiastical Canons hath been not long since set out by one *Denis Petit*;

But we find that this Author hath Ecclipsed from the *Laodicean* Council the Enumeration of the Canonical Books which was to be in the last Canon: And it cannot be said that he hath done that for brevity sake.

For the same Author in the same Code hath inserted the Enumeration made by one Synod of Carthage, because, without doubt, he did like it better then the other.

5. And so every one give us that which his passion, or affection doth approve, And an Indiscreet Zeal doth hide, and suppress from us That which is Best, and of greatest Edification.

*It is with Just Causes that the Council of Trent is
Rejected and Condemned by the Reformed,
because it may be rightly called the
Iliade of our Age.*

1. **F**OR this Council greatly desired, and procured by Good Persons to Reunite the Church which did begin to Devise it self, did so bend and harden the Parties, that it hath Rendered the Differences Irreconcilable.

2. And the said Council negotiated by the Princes to Reform the Ecclesiastical Order hath caused

caused the greatest Deformity which ever was since the Christian Name is in Being.

3. Besides, the said Council hoped by the Bishops to Recover the Episcopal Authority, which in a great part was fallen to the alone Pope of *Rome*, hath been the cause that they wholly have lost it, Reducing them to a greater Bondage.

4. On the contrary, the said Council having been feared, and shun by the Court of *Rome* as a powerful Mean to temper the excessive Power, which from small beginnings was mounted by degrees to an extremity without bound, and limit, hath so confirmed and propped to Her over the Party which is remained subject unto Her, That is, was never so Great, nor so well settled.

Concerning the Council of Trent.

1.

*The Rhetorical, Commendations of it
by the Jesuites.*

1. **T**HE Council of *Trent*, saith a Jesuite, The Elder it waxeth, By so much more it shall flourish daily, And continually.

2. O with what Diversitie of People out of all Countries !

With what Choice of Bishops throughout all Christendom.

With what Excellence of Kings, and Commonweales.

With what Profound Divines.

With

With what Devotion,
 With what Lamentations,
 With what Abstinence, and Fasting,
 With what Flowers of Universities,
 With what knowledge of Strange Tongues,
 With what Sharp Wits,
 With what Studie,
 With what Endlesse Reading,
 With what Stores of Virtues, And Exercises,
 Was that Sacred Place Replenished !

2.

*The Reformed say, That it is without Cause, that
 such Commendations are given to this Council.*

1. **F**OR they know very well, The Notable
 Cariage, and Behaviour of that Synod, so
 much Extolled by the Jesuite.

2. And besides they say, That every one
 knoweth thus much, That it was not to be Esteem-
 ed a Council of the whole Christian State, But
 rather a Conventicle of few Men, Running toge-
 ther into the same Place.

3. There was there present a sort of silly Fri-
 ers, which did sustain the greatest part of the
 Burthen, By Disputings, Writing, And playing
 the Orators.

4. For as for the Bishops, and the Chief Cardi-
 nals, They busied their Heads about other Mat-
 ters, for which They were specially Assembled.

5. No more will we say of this Council.

6. Others

6. Others have spoken of it those things, that are most True.

Both how it was Called,

How Handled,

And how it was Dismissed.

7. Among Them chiefly is considerable *Patre Paulo*, in his Admirable History of the Council of Trent.

3.

Of the Decrees of the Council of Trent.

THe Tridentine Decrees, which the Jesuites, and other Popish Doctors Commend being set forth, as They write, by so many Excellent, godly, and Learned men, and say, That it were Impiety to compare with them: All the scattered Synagogues of *Lutherans*, have been Tried, and Examined by more Godly, and Learned Men, then ever were in that Synagogue Assembled, wherein prevailed neither Godliness, nor Learning, but Antichristian Tyranny.

4.

Of the Examen of the Council of Trent, by Kemnitius. Jesuites.

Kemnitius, saith a Jesuite, gained but Infamy by his Examen of the Council of Trent.

Answer to That by the Reformed.

1. **I**F *Kemnitius* have not the Jesuites good word, it is no great wonder:

For

For he hath Atchieved that by his Learning, Vertue, and Industry, that he may seem worthy of Envie, and Hatred from such as the Jesuites are.

2. But if true, and deserved Praise be due to good Deeds, he hath obtained an honourable Reward, even the everlasting glory of a good Name.

5.

For what Reasons the Protestants made no great haste to goe to the Council of Trent.

Jesuites.

WHy, say the Jesuites, did not the Protestants. 1. Called to the Synode of *Trent*, And secured by the Caution of publick Promise, make all haste to come unto it?

Answer of the Reformed.

WHat should they have done there? Or to what end should they have undertaken so long a Journey?

1. Either that having been mocked, and abused, they might have returned home again,
2. Or having been burned in the Council, the Protestants should have been paid for their Rashnesse.

1. For in Regard of the First, What place of Disputation was left among those who had every man plighted their faith to the Pope, and had Religiously bound themselves by Oath, That they would

would never, either do, or say, any thing against his dignitie, and pleasure.

What therefore might have been hoped for from those, which might have drawn any to Disputation?

2. And in Regard of the second; Did not the Calamitie of *John Huss* of *Bohemia*, and of *Hierome* of *Prague*, who were burned in the Council of *Constance*, give just cause of fear?

And yet *Huss* came to the Council, trusting in the protection of a publick promise.

Of the Historie of the Council of Trent, Written by Patre Paulo. See the Addition,

Concerning this Question, Whether the Pope be above the Councils, Or otherwise.

Jesuites.

THE Jesuites puts the Pope above the Councils, And they alleadge this Reason, Because no Council is of any Authoritie, which was not Confirmed by the Pope.

Answer of the Reformed to that Reason.

That is false:

1. For the Sixth *African* Council, and the *Chalcedon* Council had their Authoritie without the Pope.

2. And Emperours, Patriarchs, and Bishops have Confirmed Councils.

3. And the Council of *Constantinople*, by Letters

ters, desired the Confirmation of the Decrees from *Theodosius* the Emperour.

Fraud.

This is a Fraud of the Church of Rome in Regard of another of her Principles, That is the Catholick Church, That because the Scripture maketh Honorable Mention of the Church, The Roman Church is that true Church of Christ, of which the Scripture speaketh so often.

I.

WE Reformed acknowledge, That both in the Old, and New Testament, there is every where honorable mention made of the Church : And that it is called
 A Holy City,
 A Fruitful Vineyard,
 An High Hill,
 A Direct Path,
 The onely Dove,
 The Kingdom of Heaven,
 The Spouse, and Bodie of Christ,
 The Pillar of Truth,
 The Multitude unto which the Holy Ghost being promised, poureth all things needful to Salvation.

The Congregation against which the Gates of Hell shall never so prevail, That they shall utterly extinguish the same.

The Congregation, which who so Repugneth,
 though

though he confesse Christ with his mouth, yet hath he no more to do with Christ, then hath a Publican, and a heathen man.

2.

The above-said Titles do not belong to the now Church of Rome.

1. **F**Or on the contrary,
It is the Babylonish Whore,
A Branch cut off from the true Vine,
A Den of Thieves,
A broad way leading to Destruction,
The Kingdom of Hell,
The body of Antichrist,
A Sink of Errors,
A great Mother of Fornication,
The Church of the wicked, out of which every Christian ought to depart, which Christ shall one day fearfully destroy, and give her the just Recompence of all her sins.

2. In vain then do the Popish Writers reckon up the praises of the Church, unlesse they can demonstrate that they are proper to the Church of Rome.

3. Which they shall never be able to do so long as Rome standeth.

As the Church of Rome is Fraudulous in regard of the Principles of Faith and Worship, that she doth produce.

So

So is her Doctrine false concerning these Principles.

1. *Concerning the Traditions that she calleth Apostolical.*

2. *Concerning the Church.*

3. *Concerning General Councils.*

4. *Concerning the Ancient Fathers.*

5. *Concerning the Pope.*

And therefore such Principles are justly excluded by the Reformed, from the Rule of Faith.

I.

The Reformed justly exclude from the Rule of Faith, the Traditions, called Apostolical, by the Papists.

1. **F**OR the Popish Apostolical Traditions are but forged, and devised Things, and therefore no stay for a man to settle his Conscience upon.

2. That they are not such as the Papists sayes. Let them tell us if they can, which be the Apostles Traditions; how many, and where they may be found?

If they cannot satisfie this Demand, as they cannot indeed, How may they then make any Reckoning of that whereof they have no certain knowledge?

How can They, without falling, Build their Faith upon Fantasies, such as they are.

3. The Apostles Doctrine we have in Writing.

4. Other

The Apostles Doctrine we have in writing.

4. Other Traditions of the Apostles we receive none for our belief.

The Scripture is the onely Rule of Faith, and not Traditions a part of the Rule of Faith; that is, That Scripture is a perfect Rule.

1. **T**hat I prove in this manner, 2 *Timoth.* 3. 15. *Apoc.* 22. 18. 1 *Cor.* 4. 6. *John* 20. 31.

2. That is the onely Rule whereunto the chiefest properties of a rule do solely belong. But the properties of a true, and certain rule do onely belong to the holy Scriptures in matters of Faith. The rule of Catholick Faith, saith *Bellarmino*, must be certain, and known, *De verb. Dei libr. 1. cap. 2.* Now there is nothing better known, or more certain then the Scripture; which appears, Because Traditions are far more uncertain than the written word, and because many of them are false, and uncertain.

3. The written word is a Rule of Traditions. From whence it follows, that it is the onely rule. That the written word is a rule of Tradition, appeareth by the Doctrine of our Adversaries, who acknowledge that no Traditions must be admitted, but such as agree with the Scripture, *Bellarmin. de verb. Dei libr. 4. cap. 3.* And which are derived from the Scripture, and the writings of the Primitive Fathers, *Bellarmin. de Script. libr. 4. cap. 3.*

But those Traditions which are derived from the Scriptures, have the same to be their rule. And there is nothing more common in the Primitive Fathers, then to subject all their writings to be Regulate by the holy Scriptures. Therefore such Traditions as are found in the works of the holy Fathers have the holy Scripture to be their rule: from whence it followeth, that the Scripture is the onely primitive rule of Faith.

4. It is that which is acknowledged by some of our Adversaries, *Gabr. Biel, Can. Miss. Leſ. 71.* whereof *Ferus* saith expressly, The holy Scripture is the sole rule of veritie; and whatsoever differs, or contradicteth the same, it is error, and cōkle, with whatsoever shew it come forth, *Ferus in Matth. lib. 2. in cap. 13. pag. 248. col. 1.*

And another saith, The Doctrine of the books of the Prophets and Apostles is alone the foundation of truth, and the rule, &c. *Vilavincen. de formand. Concion. lib. 2. cap. 2.*

2.

*The Reformed justly exclude from the Rule of Faith,
the Catholick Church.*

1. **W**E Reformed do Reverence, and Love The Catholick Church as the Spouse of Christ.

2. But we know that her duty is to hearken only to the voice of Christ her Husband; And that

that she hath no Authority to adde so much as one *iota* in his Word, or any waies to dissent from it.

3. And further we know, That the Romish Synagogue is not that Catholick Church of Christ, whereof we speak.

3.

*The Reformed justly exclude from the Rule of Faith,
General Councils.*

1. **W**E Reformed doe esteem, and regard General Councils in their place.

We thank God for them; We Read, Allow, and Commend them, so far forth as they agree with Gods Word.

2. Let therefore their Decrees be examined by Gods Word.

3. And if they agree, let them be received for that Agreement.

4. If not, let them be rejected for the contrary.

5. But the Argument holdeth not in this Form, such a Council decreed so, and therefore so must we believe.

6. If this Principle were set down for certain, and perpetual in Divinity, we should have strange Beliefs enow, yea surely, scarcely should we retain any one true Belief.

7. Two famous General Councils have been held in Nice;

The First,

And the Second.

In the First is condemned the Popes Supremacie,
Can. 6.

In the Second is established the Idolatrous Wor-
ship of Images.

The First Belief the Papists will not allow.

The Second is detested by us Reformed.

8. Let Councils therefore be esteemed as
they deserve.

9. And let them be tried as hath been said.

¶ *Objection of the Popish Writers against our Re-
jection from the rule of Faith, the Catholick
Church, and General Councils.*

IF the Church, say they, and general Councils,
be not Grounds, and Rules of Faith? Why
then did the Ancient Fathers draw an Argument
from them, to Refute the Errors of the Antient
Hereticks.

¶ *Answer of the Reformed to that Objection.*

1. **W**E know, say the Reformed, That the
Ancient Godly Fathers, in Confuting
all Hereticks, used onely Arguments drawn out
of the Scriptures: and plainly taught, That by
no other Weapons an Heretick can be put to
flight.

2. The same Reformed do know, That the
Ancient Fathers did charge the Hereticks some-
times

With

With the Judgment of Churches,
 With Determination of Councils,
 With Succession of Bishops,
 With the Name of Catholicks.

Not as though this were a necessary Conviction of it self, but thereby the rather to induce them to believe the Doctrine to be true, which they did see from the first planting thereof in the Church to have remained.

3. The case of the Papists drawing Arguments of Conviction from the Doctrine of their Popish Church, is nothing like, seeing they have onely the bare Title of the Church without the Things; and, as it were, the empty Casket without the Treasure.

4.

*The Reformed justly exclude from the Rule of Faith,
 The Ancient Fathers.*

1. **WE** Reformed, as hath been said of General Councils, do esteem, and regard them in their place;

We thank God God for them,
 We Read, Allow, and Commend them,
 So far forth as they agree with Gods word.

2. For it cannot be truly said, that they never disagree from it.

3. We grant, that they were Learned, and Godly Men, but yet were they Men, having their Infirmities, and Imperfections.

4. Their Learning,

Their

Their Zeal,
 Their Ages,
 Were not Priviledge unto them, but that notwithstanding, they might be deceived in their Writings, and in their Expositions of Scripture.

5. And let the Popish Doctors take this for a sure Conclusion, That in the Sayings of Those who are all of them subject to Error, there is no stable, and stedy Ground to build our Faith upon, least perhaps we build upon Error in stead of Truth.

6. So that without Tryal, and Examination no Sentence of a Father, nor of all Fathers, may safely be Received.

ObjECTION of the Popish Writers against our Rejection from the Rule of Faith, the Ancient Fathers.

SINCE the Reformed Exclude the Ancient Fathers from the Rule of Faith.

Why, say the Popish Writers, do they make use of them, and alledge them?

Answer to this Objection.

1. **T**HE Reformed do read the Ancient Fathers, And oftentimes they rehearse their Sentences, and their Expositions of the Scripture.

2. But not as Proofs in Doctrines of themselves, For they do not acknowledge them as Rule, and Ground of the Faith;

3. It is to stop the Papists Mouthes, that cry so loud in the ears of the simple, that all the Fathers are against them.

4. It being most true, That they are notably, and generally for them.

How the Reformed carry themselves, in regard of the Scriptures, & in regard of the Ancient Fathers.

I.

This is their Carriage in regard of the Scriptures.

1. **T**hey receive that which the Scripture delivereth.

2. They reject that which the Scripture reproveth.

2.

This is Their Carriage in regard of the Ancient Fathers.

1. **T**hey read the Fathers with Indifferent and Free Judgement.

2. Weighing all their Doctrine in the Balance of Gods Word, and thereby either allowing, or refusing the same.

3. This they must do, or else of Fathers they make Gods of Mens Writings; They make Canonical Scriptures. Of Doctors Opinions, they make Articles of Faith.

4. And herein they do no otherwise, then they are taught, both by Scriptures, and by Fathers, to do.

5. They

5. They declare to the Popish Writers, That concerning these two Heads, they shall never get at their hands more than this.

¶ *Of Bishop Jewels Challenge to the Fathers that flourished 600 years after Christ.*

The Popish Writers.

Iohn Jewel, say they, challenged the Catholicks, calling upon, and desiring the help of the Fathers, as many as flourished 600 years after Christ.

Answer of the Reformed to that Relation.

1. *They Answer this.*

That Bishop Jewel proved, all the Ancient Fathers to be against the Church of Rome in Disputing with Doctor Harding, as he had affirmed at Paul's Crosse.

2. *They Answer this.*

1. **T**hat the present Popish Writers may be ashamed to make mention of that Challenge, which they have so long ago given over as a Desperate Cause.

2. Wherein Doctor Harding, the chiefeſt Adverſarie could not make ſhew of Proof without uſing the Testimonies of forged, and Counterfeit Writers, As
Amphilochius,

Clement

*Clemens,
Abdias,
Hippolytus,*

And such Others, of which no more Account is to be made, then of Fables, and shamelesse Forgeries; Such were the Chiefest Proofs which Dr. *Harding* was able to bring.

2. And whatsoever he brought hath been fully Answered in the Reply, by the Bishop himself; Which Book as yet, though it hath been in some parts nipped at by Divers, yet thoroughly confuted was it never: what the present Popish Writers can do in this Case may easily be guessed.

3. *They Answer This.*

1. **T**hat what, which Bishop *Jewel* promised to give over, and to subscribe, If any of the 27. Articles of Controversies propounded by him could be proved by Scriptures, Councils, or Doctors, within 660. years after Christ, was not because he meant ever to subscribe to the Popish Doctrine, or was unstayed in his Religion; but it was of a most assured knowledge, and resolute perswasion, That the Popish Doctors were utterly destitute in this behalf of all Truth and Antiquity, as indeed they are.

2. Otherwise the Popish Doctors may remember, That our Religion is grounded onely upon the Holy Scriptures of God.

3. And therefore, though the said Doctors brought against us Reformed, Writers, and Fathers

thers never so many for these Matters, as they can bring not one of Credit, and Age. Yet will we never subscribe unto them, having once subscribed to the certain Truth of God, revealed unto us in his holy, perfect, and written word.

4. By which all Sentences, Opinions and Writings of Men whatsoever, must be examined.

¶ *Notwithstanding some Errors of the Ancient Fathers, we Reformed esteem them as Gods Saints, and holy Men, and holy Fathers.*

I.

THe Ancient Fathers holding the Ground, and Foundation of Doctrine, did oftentimes build thereon Stubble and Straw; partly by some Superstitious Opinions which themselves conceived of such Inventions, and partly by the sway, and violence of Custome, whereby they were carried to a liking of those Things which they saw commended, and practised by others.

2.

And yet, God forbid, that because of some Errors which they held, we Reformed should raze their Names out of the Calender of Gods Saints, or think otherwise then Reverently of them.

¶ *Objection*

Objection of the Popish Writers against this Declaration of the Reformed.

HOW, say they, can we esteem them to be Holy, teaching that they did Erre?

Answer to that Objection.

1. **W**E Reformed do Answer, That the Ancient Fathers are not in such Assertions contrary to themselves.

2. Were not the Apostles Holy Men when they dreamed of an Earthly Kingdom in this World? Yet this Opinion is contrarie to a principal Article of our Faith.

Were They void of Holiness, when they believed that the Gospel was to be preached to the Jews onely? Which is greatly Derogatory to the Grace of God, and Salvation of his people. Then every Error doth not overthrow all holiness in the servants of God.

3. In the Primitive Church many Holy Fathers were infected with the Error of Christs Reigning a thousand years on earth; who notwithstanding are worthily accounted Saints of God.

4. *Cyprian*, and many Godly Bishops with him, erred about the Baptism Ministred by Hereticks. Yet lost they not, for all that, the Opinion and Name of Holy Bishops and Fathers.

5. All such errors mentioned, were such as in
the

the before named Fathers, did not raze the Foundation of the Gospel.

¶ *There is great difference between the Errors of the Antient Fathers, And those of the present Church of Rome, And Popish Doctors.*

1. **T**He Fathers slipt a little, The Popish Doctors, and Papists, are fallen headlong into the pit.

2. The Fathers were overseen through infirmity.

The Popish Doctors and Papists are blind of Malice.

3. The Fathers scattered some Darnel in the Lords Field.

The Popish Doctors, and Papists have plucked up by the Roots the good Corn.

4. The Fathers have suffered losse of this building, being not agreeable to the foundation, yet are saved.

The Popish Doctors, and Papists overthrow indirectly, and by good consequence, the foundation it self; And therefore, continuing in these opinions, what hope can they have to be saved?

¶ *Exami-*

¶ Examination of these words of Luther, reprov-
ed by the Popish Writers, That he was not
moved, though a thousand Austins, Cy-
prians, Churches, be against him.

The Popish Writers.

BY these words, say the Popish Writers, *Luther*
did shew that he was unmeasurable Arrogant,
and wilful.

Answer to that Accusation, and Presumption.

1. **L**uther's Spirit was far from this Insolent,
and Immoderate Presumption, as may
by his own words appear || : For he saith || *Contra*
not that he more setteth by his own pri- *Regem An-*
vate judgment, then he doth by all the *glie.*
Fathers and Doctors.

But he saith, That he setteth against the sayings
of the Fathers, of Men, of Angels, of Devils, the
Word of the onely Eternal Majestie, the Gospel.
And again immediately he saith, The Word of
God is above all, The Majestie of God maketh
with me, That I care not, though a thousand
Augustines, and *Cyprians* stood against me.

2. Is this to set his private judgment against
All the Fathers?

Is this Pride?

Is this Presumption?

Must Gods word, and Majesty, and Gospel, yield
to the judgment of Fathers, be they never so
many.

3. *Luther*

3. *Luther* did not think so, but meant this, by the words alledged against him.

If *Augustine*, or *Cyprian*, or any other Father maintain any thing against Gods Word, *Luther*, or any other Minister of Christ, may in such Case preferre his Judgement warranted by the word of God before theirs.

4. If the Popish Doctors deny this, they are not worthy to be called Christians.

5. And yet closely They doe deny it, in that they reprove *Luther*, and condemn him for saying the same.

¶ *Objections against this Answer of the Reformed, by the Popish Writers.*

1. *Objection.*

YOU Reformed, say the said Writers can bring no Instance that ever the Ancient Fathers did so.

Answer of the Reformed to that Objection.

1. **H**Ave the Popish Writers forgotten what fell out in the first Council of *Nice*, when the Fathers agreeing to dissolve the Marriage of Ministers, were withstood by *Paphnutius*, and yielded in the end.

Here one *Paphnutius* Judgement was preferred before all the other three hundreds of Fathers.

2. And

2. And so oftentimes the Judgement of many hath been corrected by one. S. *Augustine* saith, *Whether of Christ, or of his Church, or of any other thing that appertaineth to our Faith, and Life.* Contra Petil.
lib. 3. cap. 6.

I will not say We, not to be compared to him, that said *Though we*; But as he added, *If an Angel from Heaven shall Preach any thing besides that ye have received in the Legal, and Evangelical Scriptures, let him be accursed.* If we may accurse them, how many and whosoever they be, that Teach contrary to the Prophetical, and Apostolical Scriptures, then may we prefer our Judgement in such Cases before them.

3. In another place S. *Augustine* saith, August.
Epist. 19. For all these, (namely Fathers) yea above all these, the Apostle *Paul* offereth himself, *I flie to Him, I appeal to Him from all Writers that think otherwise.*

This was S. *Augustine* bold to write, even to S. *Jerome*, and feared not any suspicion, either of Arrogancy, or of Heresie, for the same.

4. Such Account then must we make of the Truth, that we must stand with it against all the world, and not for the Reverence of mens Persons give it over, or betray it, or be afraid to defend it.

2. Objection.

THough the Fathers in the Councils of *Nice*, of *Ephesus*, of *Chalcedon*, had alledged no direct, and evident Place against *Arius*, and *Nestorius*,
and

and *Entiches*; yet the Christian People was bound to believe them, grounding themselves onely upon the Catholick and Universal Faith of the Churches before them.

Answer of the Reformed to that Objection.

1. **T**His is boldly, and bluntly spoken.
 2. These Godly and Catholick Fathers Assembled in Council against these Hereticks, Confuted them by the Authority of Gods Word, and as it were did cut the throat of their Heresies, with the Sword of the Spirit.
 This is onely the Weapon then used, And with this they prevailed.

3. As likewise have all other godly Councils ever done against the Hereticks, and enemies of the Church.

The Fathers have Errors, and the Doctors of the Roman Church do acknowledge it.

1. **I**T is confessed by our Adversaries that the Fathers had their Errors.

2. And themselves in divers cases challenge and censure them.

3. There is none of the Fathers, saith *Stapleton*, in which something erroneous may not be observed.

And *Anselm* saith, in the books of those holy Doctors, which the Church readeth as Authentical, some things are found wicked and heretical.

And

And *Mulbursinus* the Jesuite, We know the Fathers were men, and erred sometimes.

4. Before the *Pelagian* Heresie arose, *Augustine* was deceived in the matter of divine grace, and freewill. And although the same Father is many times Orthodox in the Question of Purgatory, yet at other times he varieth, (at least doubtfully) from his own sounder judgment.

*The Reformed justly exclude from the rule of Faith,
The Determinations of the Pope.*

1. **W**E have said before, That the Determinations of the Pope is the onely Rule of Faith in the Roman Church.

2. Now then this being the Papists own certain Rule, and Ground, and Resolution, We Reformed would gladly be Enformed, How by the same a man may be assured of any Faith.

It being further also agreed, and confessed among themselves, That the Pope may fall into Heresie.

3. Then who seeth not, That their Ground being shaken, and their Staie failing; All that is Builded, and upholden thereon, is clean overthrown.

*The Popes may fall into Heresie, and have erred
in great Articles of the Faith.*

1. **M***artinus* sacrifice to Idols.
Liberius subscribe to Arianism.

H

John

John the 24. an hererick, oppressor, persecutor, fornicator, Simmonist, did deny the immortality of the Soul, and the resurrection of the body.

Leo the seventh was not much behind for the Life to come.

And *Clement* the 7th doubted of the immortality.

Answer to an Objection of the Jesuites.

4. **I**F the Jesuites say, That the Pope falling into Heresie, forthwith ceaseth to be a Pope: We demand who they are that must judge the Popes Cause, and give Sentence against Him?

4. And if the Pope be obstinate, and teaching Heresie, and therewith infecting the World, will notwithstanding stoutly stand in defence of his Doctrine, and will keep his Chaire.

What shift have the Papists then, And what can they do against him, seeing he is their Pope, their Head, their Author, and Founder of all their Faith?

6. Thus a man going with the Papists along, and coming to the end of all, findeth no stay, but must wander still, as in an endless Labyrinth, wherein he shall at last languish, and perish everlastingly.

Besides, The Reformed say of the Pope, That he is not the Rule of Faith, and Judge of Controversies, because he is the great Antichrist, foretold in the Scriptures.

1. **I**N the Bishops of Rome after *Boniface* the third, and *Hildebrand*, we find, The Name, the

the Seat, the Apparel, the Time, the Pride, the Cruelty, the Idolatry, the Covetousnesse, the Imposture, the Power, and the fortune of Antichrist, which are the Marks whereby *S. Paul*, and *S. John* describes that man of sin, and son of perdition.

2. The Name of Antichrist containeth in it the number 666, which *Irenæus* findeth in the word *Latinus*, *Latīus*.

3. The Seat of Antichrist is a City built upon seven Hills, that ruleth over the whole world. This City *Propertius* tells us to be *Rome*, *Septem urbs clara jugis, toti que presidet orbi*.

4. The Apparel and Ornaments of Antichrist are Scarlet, and Purple, Gold, Jewels, and precious stones, which the Popes wear, especially on high daies.

5. The Time of Antichrist his rising is foretold to be after the Division of the Roman Empire; after which it appears by all stories, that the Pope grew to his greatnesse.

6. The vices of Antichrist are these especially, Pride, Idolatry, or Spiritual Fornication, Cruelty, Imposture, Covetousnesse, who are to be found in the Popes, as hath been represented above, under the Title of the Popes vices.

7. The Beast is said to have horns like a Lamb, and to speak like a Dragon, and to exercise all the power of the first Beast, *Apoc. 18. 11.*

This agreeth to the Papacy and Pope, who resembleth Christ, whose Vicar he calleth himself, and arrogateth to himself Christs double power, both Kingly and Priestly. He exerciseth also the power of the first Beast, to wit, the Roman Empire, described by seven Heads and ten Horns; because as the first Beast the Roman Empire by power, and temporal Authority: So the Pope, by policy, and Spiritual Jurisdiction, ruleth over a great part of the world.

8. It is written of the Whore of *Babylon*, that the Kings of the earth should give their power to her for a time, but that in the end they should hate her, and make her desolate, *Apoc. 17. 13. 16.* which we find daily more and more fulfilled in the Papacy.

9. From all which we do justly argue in this manner, He in whom all, or the principal Marks of Antichrist are found, he is the Antichrist. But in the Pope all or the principal marks of Antichrist are to be found, *Ergo* the Pope is the Antichrist.

Of the divers Ages of Antichrist.

1. **T**HE First Age of Antichrist was when *Bonifacius* the third, Bishop of *Rome*, was declared Head of the Church, and the Bishop of Bishops, by *Phocas*, who killed the Emperour *Mauritius* his Master, and did usurp the Empire: which *Phocas*, to get the good will of the *Romans*, drew to himself, That *Bonifacius* the third, giving him the abovesaid Title.

2. The

2. The Second Age of Antichrist was when he was put in possession of the City of *Rome*, and of the *Exarchat*.

3. The Third Age of Antichrist was when he raised himself above the Emperours, their Sovereigns, and Lords.

The Pope being the foretold Antichrist, and demonstrating it, What Horrour is it to submit to him.

1. **A**lthough the Pope be the foretold Antichrist, yet people do Adore this Monster. and Princes do Applause him; and very often ruine their Kingdoms at his desire and appetite: and daily yet do offer their poor Subjects in a Sacrifice of good Odour to this Antichrists feet.

2. Who would believe it, if Gods Spirit had not foretold it?

3. And who shall believe it after us, when he is consumed by this same Spirit?

An Appendix concerning Cardinals, the Popes Counsellours.

1. **W**hen Cardinals have been raised up, this is the Language of the Archbishop of *Bragantia*, among many Prelates of the Council of *Trent*.

That, in the Church had been established an Order Superiour to the Bishops, in times past unknown of the Church, namely that of Cardinals.

2. Who in the first times were reputed to be of the number of other Priests, and Deacons.

3. And onely after the tenth Age had raised themselves above their Degree.

4. Yet not so much that they durst make themselves equals unto Bishops, unto whom they were held to be inferiours, until the year of Grace, a thousand and two hundred.

5. But from that time; Not onely have they esteemed themselves to be Equals unto Bishops, but moreover have raised themselves above them. So that now they hold them for servants in their Houses.

6. He concluded, That the Church should never be reformed, untill Bishops, and Cardinals were brought again to the Rank due unto each of them.

Of Cardinals more particularly.

1. **N**ot one word can be found in the Antient Church concerning Cardinals, save in this signification, That Cardinal Priest did signifie the Parson, or Rector of one of the Parishes of the Bishoprick.

Then Cardinal Priest was as much as principal Priest, even as some virtues are called Cardinal virtues. And some winds Cardinal winds, that is to say, First, and Principal.

2. And this Title was used, not onely in *Rome*, but also in other great Archiepiscopal Cities, principally at *Milan*, where *Sigonius* reporteth, that

that there were 22. Cardinals, about the end of the seventh book.

3. And there being many Priests in one Parish, he that was the first in Order, and the Rector of the Parish, as hath been said, was called the principal, or Cardinal Priest. For that comes to one, as *Pandulphus Pisanus* doth teach, and after him *Onuphrins*.

4. And at this time all Cardinals are Priests or Deacons of some of the parishes of *Rome*.

5. In that regard they sate at the last in Councils; As namely in the sixth Council of *Carthage*, And in the Council of *Gregory* the first, And the *Gallicane* Church in her Remonstrances to the Council of *Ganstance* saies these words: Cardinals are the Rectors, or Parsons of the Parochial Churches at *Rome*.

They have their Dignities in their parishes; and their First, and principal Office is, To hear Confessions, To preach, and to Baptize, &c.

6. But *Onuphrins* saith in *Libro de Cardinalibus*, That when Pope *Clement* the 2. about the year 1046. had strengthened the Papal Majesty. *Leo* the 9. about the year 1049. did begin to raise up the State of Cardinals at *Rome*.

7. Unto whom afterwards *Innocent* the 4. about the year 1244. gave the priviledge of the Red Hat, Of the Scarlet Gown, And to go on Horseback through the Citie.

8. And in the year 1470. *Paul* the 2. did confirm it.

9. And

9. And since *Clement* the 5. went so far in his *Clementines*, as to make them march before all the *Princes* of the earth.

10. But that the beginning of *Cardinals* had been such, as hath been represented: Besides the consent of the whole *History*, it doth appear by the following things.

1. It doth appear by this; That Antiently there were onely 28 of them, That is to say, as many as of *Titles*, and of the *parishes* at *Rome*.

2. That doth appear by this, That as the *Popes* were willing to make a great number of *Cardinals*, they did also increase the number of the *Parishes* of *Rome*.

3. That doth appear by this, That above a thousand years lasting, the least *Bishop* had the precedence of a *Cardinal*; how *Ancient* soever he might be: And even the *Dean* likewise.

4. That doth appear by this, That the *Cardinalat* was a *Degree* to become *Bishop*; And that he who of a *Cardinal* was made *Bishop*, did cease to be *Cardinal*, which was not altered but about the year 1190, by *Pope Clement* the third.

5. That doth appear by this, That among the *Cardinal Bishops*, the *Precedence* was taken from the *Promotion* to the *Bishoprick*, and not to the *Cardinalship*. The *Cardinals* being esteemed *inferiours* to *Bishops*, and onely more then simple *Priests*. *Alexander* the 3. did change that, after he had troden under feet the *Emperor Frederick*, about the year 1180. making thenceforth the

Cardinals

Cardinals Bishops, and the Cardinals not Bishops, to have the precedence of Bishops, Archbishops, Primates, Patriarchs, &c.

6. That doth appear by this, That the Church of *Ravenna* in *Italy* had her Cardinals, and kept them a long time; which also in the time of *Charles* the Great did maintain; That she held nothing of *Rome*.

11. Concerning Cardinal Deacons, the books of the Church of *Rome* do teach us, That there was but one there in the beginning; which was called so, because he was the Principal Deacon, (called by us Arch-Deacon) of the seven Deacons that were in that City: that is to say, one for two Regions, which were called Regionarie Deacons, having the care of the Alms.

Since they were 14, one for a Region, and afterwards 18. To give 4 of them to *Latran*. and at last they were all Cardinals, and that without Number.

12. It must not be wondred at, Then if the Canonists do Dispute, that the Cardinals have no Rank in the Church, and that they are neither Instituted by Christ, nor by his Apostles, &c.

13 Neither also must we wonder, if even the Cardinal of *Alliaco*, among the Articles Libr. de Reform. which he presented to the Council of *Constance*, at the Request of the Emperour *Sigismund*, did give counsel to extinguish them, as superfluous, and added without cause.

This

This is an Observation greatly to be considered, namely, That the Arguments used in the Church of Rome, for Defence of their Erroneous Doctrines, before the coming in of the Jesuites, are declared by the Jesuites themselves, to have been but sleight and weak Arguments.

Jesuites.

Our Ancestors, saies one of the Jesuites, otherwise most wise men, having not alwaies to Debate with wilful Spirits, did not strictly stand upon exact Form of Teaching.

Answer to that by the Reformed.

1. **T**He cause is the more desperate, when such wise men could find no better Arguments to maintain it, but such as even the Jesuites themselves confesse to be but weak.

2. And both their Heresies were then too credulous to believe. And the Jesuites are now ridiculous to defend such loose Arguments as they do.

ð *By the above observation it doth manifestly appear, That the Jesuites, that now have taken upon them to defend the Doctrine Erroneous of the Church of Rome, of all the Sophisters of that Church, are the greatest.*

1. **T**He Jesuites puts now down all the Ancient Sophisters of the Church of Rome, for de-
ceipt,

ceipt and fraud; themselves being yet but upstarts.

2. For if there were ever any kingdom of poor blind men over the stark blind, questionless it is now wholly descended unto the Jesuites.

3. To whom the former Popish Doctors, as also the Ancienter Orders of Monks and Friars, do willingly yeild the Garland, because they think that they see something.

Of all the Sophisters, Jesuites, Bellarmine, a Jesuite, is the greatest, and most Universal; as appears by the Representation and Observation of his Faults.

1. **R**eadings the Controversies of *Cardinal Bellarmine*, concerning Religion, we find two kinds of Faults in them, Some are General, And the others are Particular.

2. These be some of his General Faults.

1. To make shew and parade of his Learning, he propounds, and moves Questions too curious, as also unprofitable.

2. He refutes the Antient Errors with too great prolixitie, and labour, which were not to be drawn out of Hell; wherein, in times past, truth had made them fall.

3. He unjustly reproves the Reformed Doctors, and slanders them, being beholding unto them for many matters that he hath taken from them; though he doth not vouchsafe to acknowledg it.

4. When

4. When he loses all hope to be helped by holy Scriptures, he doth strengthen himself by the Authority of the Fathers, and of the Councils, and of Miracles.

5. Against all right, and reason, to maintain, and uphold his Capitollin god, which is the Pope, he alleadges unto us the Popes in their own Cause as Judges, or witnesses.

6. Also to prove his Assertions, he alleadges and produce that which hath been done by the Pope: Whereas it was to be known, in regard of Right, whether they ought to do such things.

7. To procure glory and fame unto himself, and being stirred by Ambition, he blames, and rebukes every kind of persons, even his own Doctors; and moreover the holy Scriptures.

8. Having undertaken to uphold an Error, he both sink in the mud the more when he goes on.

4. Concerning the particular Faults of the said Cardinal, they appear in every point of controversie, which he handles against the Reformed Churches. Which particular Faults are clearly discovered, and solidly refuted by the Doctors of the said Churches, who did undertake the Answer to the said Controversie.

¶ *An Observation very considerable, concerning the Society of Jesus, and the Name of Jesuite.*

1. **T**He Societie of the Jesuites have separated Christ; Else why have they separated Jesus from Christ?

2. And

2. And leaving the Ancient ordinary Name of Christians, which they scorn, as too common, they desiring rather to be called Jesuites, (a new Name of their own framing) then to be called Christians.

3. As though there were some society of Jesus priated to one kind of men, separated from other Christians.

4. If there be, then is Christ divided.

5. If not, then you Jesuites are too Impudent to devise a new Society.

¶. Exception of the Jesuites.

YOU Reformed set upon our Society, and say we have divided Christ; because certain men have chosen unto them this Name above all others, to be accounted of the Society of Jesus; because they have consecrated themselves wholly to advance this Name: Must they therefore of necessity divide Christ? Have not the *English* Christ Colledge in *Oxford*?

Answer of the Reformed to this Exception.

1. **W**E will not strive much with you Jesuites about your Society: of which we reformed make very small account.

2. If you have for some special consideration Dedicated your selves unto Christ, What is that consideration? Why do not you tell us what
Jesus

Jesus requireth of you, which all other Christians are not bound to do?

3. If the Order of your profession require, that you propagate the honour, and magnifie the Name Jesus. If for this all Christians ought not to labour, at least Bishops, and specially the Pope of *Rome*. And if they be Jesuites who do this, Why are not your Divines, Bishops, Cardinals, and Popes Jesuites?

4. It may be this care is far from them.

5. Whereas then Names are for distinguishing of things: they be needlesse, and vain, when there is no difference of the thing.

6. Either shew us what is the proper, and peculiar duties of Jesuites: Or confesse that without any cause you have appropriated such a Name unto them.

7. In *Cambridge*, as well as in *Oxford*, there are both *Christ*, and *Jesus* Colledges: but they that live in those Colledges, are called onely Christians.

8. Think you, That because there are many Colledges different in Names, there are many different Orders, and Professions of men?

9. In places, distinctions of Names are necessary, and without danger; unlesse some Schism may happen betwixt the wals.

10. Have you Jesuites no other thing to say for your Sect, and Society?

Concerning

*Concerning the Conversion of Countries made by
Papists. What judgment is to be made of
such Conversions.*

1. **I**T may happen that a corrupt Church which holdeth not the faith intirely throughout, but erreth in some parcels thereof, may convert Heathens.

2. Such a conversion shall be mixed : In some things it shall be to the true Faith : In others it shall be to erroneous beleeving.

3. Like as diseased Parents when they procreate Children, do, together with their nature and kind, propagate hereditarie sicknesse.

4. And that the Ecclesiastical story reporteth, That the *Arrians* converted the *Goths* to Christianity.

5. And such is the conversion of Heathens made by Papists.

*Again, Of the Conversion of the Americans
by the Jesuites.*

1. **T**he Jesuites which have assayed to make new kingdoms among the Indians, did not serve Christ, but the Pope.

2. Nor did they enlarge the Kingdome of Christ ; but they did prepare for the Pope a Kingdom, far from the Reformed, where he may reign, after he shall be banished from these countries.

3. Which

3. Which newly could easily have been effected by *Lewis* the 14, King of *France*, if he had been willing to chastise, or rather so far to punish *Alexander* now Pope, as to take from him the Temporal Dominions, of which the Popes are become Princes, by the liberalitie of the Kings of *France* his predecessors.

Of the different Sects that are in the Church of Rome, namely, Thomists, Scotists, Dominicans, Franciscans.

Jesuites.

Concerning these different Sects, the Jesuites, for Defense of them, produce this Reason.

That all these did ever consent in Faith, and differed onely in such things which might be disputed without any hazard of Faith.

Answer to that by the Reformed.

1. **B**E it granted they did agree in matters of Faith, Why then do they not follow all one Rule?

3. For *S. Paul* reprov'd the *Corinthians* agreeing in Faith, because they attributed to their Ministers more then was meet, whilst one had Devoted himself to *S. Paul*, another to *S. Peter*, and another to *Apollo*. What then shall be done to the *Scotists*, to the *Thomists*, and to others?

Are

Are the Names of *Scotus*, of *Thomas*, of *Francis*, more holy, and lawful Names, in their Disciples, then the names of *S. Peter*, *S. Paul*, and of *Apollo*?

3. Besides the difference is very great, not in the name onely, but in things also.

4. As thus, Let the Question be whether the Crosse of Christ, and the Image of Christ, be to be worshipped with the same kind of worship, that Christ is Adored withal; Doth not this appertain to Faith?

But Error in this will be plain Idolatry. And yet the Jesuites know some of the Schoolmen stand for it, Some against it.

5. What of that Question which hath exercised all Churches, and all Schools so long, Whether the Virgin *Mary* had Original sin, Or was ever pure, and without spot?

6. And infinite such Differences the Reformed do omit, being matter of Faith.

¶ From hence I infer, That the Unitie pretended by the Popish Doctors to be in the Church of Rome, is not so Intire, and General, as they would have it thought.

1. **B**Ut although it be not so, yet if it proceeded of knowledge of the Truth, and of faithful submission, with the heartie obedience to the same truth, it should deserve great Commendation:

2. But springing from this Fountain, That all men must obey the Pope, whatsoever he teach, and command without Examination, or Resistance, upon pain of Eternal Damnation : It is altogether unworthie of commendation, and praise : because it is an easie matter upon this Foundation, to raise up, and maintain any unitie whatsoever.

3. In that regard such unity is Tyrannical, and Devilish.

4. And in other Regards it is Carnal : For in the chiefeſt Members of the Church of Rome, it doth proceed from vain Ambition, from worldly Pleasures, and from filthy Covetousnesse.

5. In another regard besides, It is Brutish, and also carnal ; proceeding in the most Members of Brutish Ignorance, and of Fear.

*Of the Seduction of People by the Popes, and the
Roman Church, by their False Doctrine
in General.*

1. **I**T is one of the Sinnes of the Popes, and of the Church of Rome, to seduce People by their False, and Corrupted Doctrine.

2. Which is a crying, and an abominable Sin, for it is thereby to poison People, and to put them in the way which leadeth unto Death.

3. Of this Seduction is spoken, 2 Theſſ. 9, 10. in these words, *Even him*, (namely the wicked mentioned before) *whose coming is after the working*

working of Satan, with all Power, and Signes, and lying Wonders, and with all deceivablenesse of unrighteousnesse in them that perish, because they received not the love of the Truth, that they might be saved: Of the same also is spoken, Apoc. 13. 12. where it is said of the Second Beast, That he causeth the Earth, and Them which dwell therein to worship the first Beast, whose deadly wound was healed, And a little after, namely vers. 14. That this Second Beast deceiveth them that dwell on the Earth, by the means of those Miracles which he had Power to do in the sight of the Beast: And that he causeth all both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; And that no man might buy, or sell, save he that had the mark, or the name of the Beast, or the number of his Name: And Chap. 13. 7, 8. It is said, That it was given unto him to make war with the Saints, and to overcome them: And power was given him over all kindreds, and tongues, and nations: And all that dwell upon the Earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world. And Chapt. 17. 2. It is said, That with the great Whore the Kings of the Earth have committed Fornication; and the Inhabiters of the Earth have been made drunk with the Wine of her Fornication.

4. All That hath been seen before the last Reformation of the Church.

2.

NOW as Satan (to the end he may tempt the better) doth often transform himself in an Angel of Light: So Antichrist and his Followers to seduce better the world, and to spread with greater fruit, and successe, the venome of his False Doctrine, in corrupting that of Christ, and of his Apostles, hath made use of four Means the fittest for the fulfilling of his designe.

1. The first of these Means consisteth in Mysteries, and Secrets.

2. The second of these Means consisteth in Frauds, and Impostures.

3. The third of these Means consisteth in Signes, and Miracles.

4. And the Fourth of these Signs consisteth in Persecution, and Crueltie.

I.

I have said, That the First of the Means used by the Popes, and the Church of Rome, to seduce People, consisteth in Mysteries, and Secrets..

1. **F**OR Poperie having not found convenient, Openly to propound her false Doctrines, hath cloathed them with Mysteries, that so they may be more easily received. In this regard it is said of the great Whore, Apoc. 17. 5. *That upon her forehead was a Name written Mysterie, Babylon the Great, the Mother of Harlots, and Abominations of the Earth.*

2. Let

2. Let the Rationals be read, and the book of Ceremonies of the Church of Rome, and no piece, or part of the Divine Service, thereof shall be found, which containeth not some Mysteries, even to the Priests Garments, and to the Lamps alwaies burning.

3. The Doctrine of an Oecumenical and Universal Bishop and Head, was softly introduced under this Mysterie, That thereby the Unitie of the Church was represented.

4. Marriage hath been prohibited to the Roman Clergie, permitting unto them, under this colour to keep Concubines. And under this Mystery, That Virginitie is far more excellent then Marriage.

5. The Life, and the Monastical Vowes have been introduced under this Mystery. That the Contemplative Life, is by much to be preferred to the Active. And that thereby Grace, and Glory are merited. And moreover, that thereby more is done, then God commandeth in his Law.

6. The use of Holy Scripture in an unknown Tongue, hath been introduced under this Mystery, To avoid and hinder the contempt of Her Mysteries; And to entertain an Union in all the Churches.

7. How many Mysteries are found out in the Masse, to the end that it may be received?

I have said, That the Second of the Means used by the Popes, and the Church of Rome, to seduce People, consisteth in Impostures.

1. **I**N that they are like to False Coyners, and to Jugglers. Like again to the Serpent, who by Imposture, and Fraud, did deceive our Mother Eve, and by the same Means did indeavour to seduce Jesus Christ our Saviour, but was not able to do it.

2. Which Impostures and Frauds, have been shewed, and continue to be shewed, by the Popes, and by the Roman Clergie, in divers manners.

3. We will produce in particular, those divers Manners, after we have set down the other Means used by the Popes, and the Church of Rome to seduce People.

2.

I have said, That the Third of the Means used by the Popes, and the Church of Rome, to seduce People, consisteth in Signs, and Miracles.

1. **O**F them doth Christ our Saviour speak, Matth. 24. 24. in these words, *For there shall arise false Christs, and false Prophets, and shall shew great signs, and wonders, insomuch, that (if it were possible) they shall deceive the very Elect.*

Of

Of them also doth *S. Paul* speak, 2 *Theff.* 2. 9. in these words, *Even him, (namely Antichrist) whose coming is after the working of Satan, with all power, and signs, and lying wonders.* Of them likewise doth *S. John* speak, *Apoc.* 13. 14. in these words, *And them that dwell on the earth, (meaning Antichrist) by the means of those Miracles which he had power to do in the sight of the Beast.*

2. The Popes, which are that Antichrist, boasting of this Gift of Miracles, hath noised more of them than any other Religion; Either the True, Or the False Religion.

More then *Simon* the Magician did.

More then *Mahomet* hath done.

More then *Moses*, and the other Prophets have done.

Nay more then Christ hath done, and his Apostles, although they have made of them in great Number.

3. Is it not the most ordinarie Subject of the Legends of the Saints: by which, in time past, the Preachers of the Church of Rome, did so beat the ears of their Auditors.

It is true, That since the Reformation of the Christians, those Legends are not so much esteemed, but still Citations are made out of them, although not so commonly.

4. But these Miracles, boasted by those of the Church of Rome, were not true, but lying Miracles. And that in regard of all manners, and kinds of Causes.

1. False

1. False in regard of the efficient Cause, Because they were wrought by Satan, who is the father of Lyes.

2. False in regard of the final Cause, Because they were done to introduce a false Doctrine, and full of Lyes.

3. False in regard of the Material Cause, Because most of them are but Illusions, and Impostures. Not true Resurrections of some Dead, as they are pretended to be. Neither also curing of some Diseases.

4. False in regard of the Formal Cause, For if some of these Miracles are true, in respect of the Matter, they shall not be so in regard of the Form, because they shall not be above the strength of Nature, as are all the true Miracles, but shall be wrought by Natural Causes, Either Manifest, or Hidden.

Satan applying Active Things to Passives, They may be wondrous things, but not Miracles, which are wrought onely by the Omnipotencie of God.

5. And notwithstanding that, God having so permitted it, those false Miracles did serve to Introduce, and settle many Errors.

1. By this Means the Popes, and their Clergie did endeavour to establish the Doctrine of Transubstantiation; Sometimes saying, that Beasts did leave their Food to worship the Host. Sometimes, That the Host being pricked, some blood came out of it. That a part thereof being fallen

in

in the water, when the Priest washed his hands, all the water had been changed into blood.

2. By this Means also the Pope, and his Clergy did establish, The Intercession, Adoration, and Invocation of the departed Saints. And upon that, How many Miracles have been boasted of. Namely That many blind do recover their sight, Many lame do go, That many sick do recover health.

If any Mineral Waters be found in a Country that have some virtue, there a Chappel of some Saint is builded, unto whom the virtue of these waters is attributed, which is called by the Name of Miracle.

3. By this Means likewise hath been established the Adoration of Images; being said, that in certain places the Crucifix being ill used by the Jewes, did render Bloud. Also, that in another place, a Child without Feet having vowed himself to the Virgin *Mary*, whose Image was worshipped in the place where he was Born, did see in sleeping his two Feet be given unto him. That in some other Places some Images did render Oyle like unto Sweat, which did serve for the Cure of many Diseases.

4. By this Means besides hath been established the veneration of Relicks.

5. And for the Admiration of the Dignity of Popes, this Means hath been also used.

I have

I have said, That the Fourth of the Means used by the Popes, and the Church of Rome, to seduce People, Consisteth in Persecution, and Cruelty.

1. **I**T is that which is represented in the *Apocalypse* chap. 17. 6. In these words, *And I saw the woman drunken with the blood of the Saints, and with the Blood of the Martyrs of Jesus.* And in the 12. Chapter all along Particularly, and Expressely in the verses, 13, 15, and 17. of that Chapter.

2. In that the Church of *Rome* is gone farre above the Cruelty of the *Pagan* Emperours, and that of the most wild and Barbarous of them.

3. This Cruelty, and Persecution hath been exercised, and tried by the Popes, & the Church of *Rome* in all the places where the Reformed Religion was Imbraced.

4. And if at this Time it doth not appear so violent, as in time past; It is because the strength of Antichrist weakeneth, and not his will.

The Popes do hold, That no other waies are to be used towards the Reformed, then that of Punishments, and of warre.

1. **B**Ecause, say they, there is but small hope of their Conversion; Hereticks being very obstinate, and whatsoever is done to exhort them

to Repentance, being by them attributed to the want of strength to force them.

2. That there was not any Remembrance that ever Moderation had done any good.

3. But that Experience had shewed, that the sooner it is proceeded against them by the Justice and the Executions thereof, it fareth the better.

4. And where this way doth not suffice, to proceed against them by warre.

Again, Of the Cruelty of the Popes, and of the Church of Rome, and of the Popish Inquisition.

1. **T**He Reformed call to witnesse, all the people of the Christian World, who have yet any sense of Humanitie, and Equitie remaining in them, Whether the Cruelty of the Church of Rome, hath not been of all Cruelties the greatest.

2. Thereupon let *Italy* speak, also *Germany*, *Spain*, *France*, the *Low Countries*, besides our Kingdom of *England*.

3. It were tedious to recite the Horrible Murders, The Fearful Burnings, and the Exquisite Punishments that the Papists have exercised in those States.

4. The Sword, The Rack, The Gallows, and the Fire, have been the Instruments of their Cruelty.

5. And had it not been for these, the Church of Rome had been overthrown long ago. For by these

these Weapons it was first Founded, after increased, and now maintained.

6. If once these faile, the Roman Church questionlesse cannot long continue.

Of the Popish Inquisition.

1. **T**He Horrors of this Popish Inquisition, are above all that the Devil did ever invent.

2. The Tortures thereof are so cruel, and barbarous, that that justifies all the Torments of *Phalaris*.

3. It is to speak of it too softly to call it the Image of Hell.

4. A man is laid in prison, not knowing for what cause.

5. After the Darknesse, and Solitarinesse of a year, he is questioned upon some certain deeds.

6. If he declares himself to be a good Catholick, and Abjures Heresie, then he is put to death more mildly. For there to be guilty of death, it sufficeth to have been accused.

7. If he persevere in the defence of the Truth which he did professe, and resolves himself to martyrdom; after infinite Torments, he is produced in publick, his head covered with a horrible cover, which they call *S. Benedict*, with a mouth and a tail of the Devil.

8. And so he is burned with a slow fire, at sundrie times, that so he may feel himself dying.

9. Which is an horror to the *Turks* and *Mahometans*,

hometans, although they be mortal Enemies to the Christian Name : For they never did any thing to Christians, which came near to this Crueltie.

of the Perfidiousnesse, and Cruelty Exercised by the Council of Constance upon John Husse, and Hierome of Prague,

I.

1. *John Husse of Bohemia, and Hierome of Prague,* came to the Council of *Constance*, trusting in the protection of a publick promise, namely of *Sigismund* the Emperour, who gave his publick warrant.

2. And yet they were burned in that Council.

3. Was it not fit that the Council should have given credit to the publick warrant of the Emperour.

Exception of the Jesuites.

BUt say the Jesuites, *John Husse* was not called by the Council of *Constance*, neither did he receive from it any publick promise.

Answer of the Reformed to that Exception.

1. **T**He Emperour *Sigismund* gave him his publick Warrant ; which the Council most dishonorablely infringed.

2. And after they had put *Husse* to Death, contrary to publick promise, they Enacted a Law, That a promise made unto Hereticks, by the

the Emperour, or by any King, or Secular Prince, should not hinder any Ecclesiastical Judges from proceeding against them According to Law; *Concil. Constant. Sess. 19.*

2.

Hierom of Prague likewise came to the Council of his own accord, and making publick profession of his Faith, was burned.

3.

SO that the Case of these Two, than the which all Christendome at that time, had not any more Holy, or Learned.

1. Shall remain as a perpetual Monument of the Papists Treachery, and most horrible Cruelty.
2. And also as a notable Caveat unto all the Godly, to beware of them for the Time to come.

¶ *The Doctrine of the Church of Rome is false, Concerning the Faith given to Hereticks.*

1. **A**fter that the Council of *Constance* had almost Dishonourably infringed the safe Conduct in Writing given to *John Husse*, 1. By the Emperour *Sigismund*, and had put the said *Husse* to death, contrary to publick Promise, They Enacted a Law, as we have said before, That a Promise made unto Hereticks, by the Emperour, or by any King, or Secular Prince, should not hinder any Ecclesiastical Judges from proceed-

proceeding against them according to the Law;
Concil. Constant. Sess. 19.

2.

IN the Regard of this Expression, a Jesuite saith this, That whereas the Reformed Doctors commonly say, that it was decreed in this Council of *Constance*, That Faith is not to be kept with Hereticks; That such a thing is false.

3.

BUT let this Decree be understood in the Expression propounded, We Reformed ask of the Jesuites, How can we be safe going to Councils Assembled by the Popes, who are mortal Enemies to Protestants; If the Emperours, more reasonable to them bear no sway in such Councils?

Other Frauds.

The pretended Donation of Constantine the Emperour to the Roman Church, in person of the Pope Sylvester of the City of Rome, and of a great part of Italy, is not onely a Fable, but moreover a notorious Fraud.

1. BECAUSE all Historie is contrarie to it.

2. Because the fourth Consulate of *Constantine* the Son, and of *Gallicanus*, which is in the Date of it, is not found.

3. Because *Damasus*, Pope of *Rome*, in the very Life of *Sylvester*, which is so particular, makes

makes no mention thereof, Neither also *Anastatinus*.

4. Because this pretended Donation was afterwards divided among the sons of the Emperour *Constantine*, even *Rome* it self; as it is related by *Eusebius Zosimus*, and *Zonara*.

5. Because *Isidorus*, *Burchardus*, and *Tuo*, judging it to be Apocriphal, did not insert it in their Decrees.

6. Because even the Pope *Agathon*, writing many Ages after to *Constantine Pogonat*, calleth *Rome*, *Urbem Imperatoris Servilem*, The Servile Town of the Emperour.

7. Because this pretended Donation hath been confuted by some of the most famous men of the Church of *Rome*. As

By *Antonine* Archbishop of *Florence*.

By *Raphael Volateranus*.

By *Hierom Catalan* Chamberlain to Pope *Alexander* the 6.

By *Otho*, Bishop of *Frisinghen*.

By Cardinal *Cusan*.

By *Laurence Valla*, a *Roman Patrician*.

By *Francis Guicciardin*: every one of these men famous in their times.

By *Aeneas Sylvius* himself, who afterwards was Pope *Pius* the second.

By an expresse book cited by *Catalan*.

8. Because *Platine*, the Popes Historiographer hath been ashamed to speak of it.

9. Because finally, That in the pretended Original,

ginal, which is kept of it in the *Vatican* in Golden Letters, the Writer himself hath added to the end thereof in this *Latine*, *Quam Fabulam longi Temporis Mendacia finxit*; It is a Fable which the Ancient Lye did forge.

10. And notwithstanding, Let us here admire the Impudency of *Baronius*, who passeth upon this *Donation*, as upon Fire; And will give it us as a thing already judged; *We speak not of it*, saith he, *because we could not say other thing thereof*, *Then that which hath been said by so many others*, and *which should be burthensome*, and needlesse to repeat: Volum. 3. Ann. 324. Art. 117.

11. And wretched man that he is, how many other things doth he repeat of lesser Importance? handled by many others, and what else are all his *Annales*?

Fraud.

*Of the pretended Donation of Constantine,
in General.*

1. **T**hat *Constantines* Donation is a base and witleffe forgery, is of old by *Laurentius Valla*, and since that by divers of our Learned Writers so fully demonstrated, that scarce ought can be added unto their Labours.

2. Nor would we so much as once endeavour to treat thereof, but that many of the Popes late flatterers do most pertinaciously, and shamelessly continue still the claim thereof.

3. And it must not seem strange to any, nor

be thought unfit, that we should reiterate our just defence of the Truth. So long as they reiterate their Cavils, and vain Objections against the Truth.

Three Reasons by which we prove that Constantine never made any such Donation as the Doctors of the Church of Rome doe pretend, either by Word, or by Writing.

I. **T**HE first Reason is the Testament of *Constantine*, wherein he disposed the whole Empire, and divided it among his three Sonnes; To *Constantine*, and *Constans*, was attributed, (saith *Zonaras*,) *Italy*, and *Rome* it self, *Africk*, *Sicily*, the *Cottian Alpes*, *Cum Galliis* with the Countries of the *Galles*: To *Constantius* was Attributed that which was in the *East*.

2. It is credible, that if *Constantine* had formerly made, either by Word, or Writing, an Absolute Donation of *Rome*, *Italy*, and the *Western* Provinces to the Pope, and that so solemnly, That as *Leo* the 9. saith, *He Decreed that Donation to abide firm, and inviolable, in finem mundi, unto the end of the world.* It is credible we say, that so pious, and prudent an Emperour would within twelve years after, do contrary to his own Act, especially in his last Will and Testament, wherein he would rather have testified his Religious affection, and love to the Church, by an Addition of some other gift, then leave so eternal a blemish upon his Name.

Of

Of Inconstancy,
Of Injustice.
Of Impietie.
Of Sacriledge.

And of making his own children inheritors of that which he knew was neither his to give : Nor which they, without open Injustice, Impiety, and Sacriledge, might accept, hold, or possesse.

2. The second reason is, the perpetual possession and dominion, which the Emperours had of *Rome* and of *Italy*, with the Government thereof; which continued still in them. Nor onely after *Constantines* time, but even while he lived, until it was unjustly taken from them.

First by Popes, and then confirmed by *Pipin*, by *Charles* the Great, and by others.

3. The third proof, that *Constantine* made no such Donation, is the Testimonie of their own Writers.

Whereof, though it were easie to produce a long Catalogue, yet we heer cite but a few.

4. The first is Bishop *Cannus*, who thus writes. *Enschius, Ruffinus, Theodoret, Socrates, Sozomen, Eutropius, Victor*, and other Authors of good credit, who have most diligently written all the Acts of *Constantine*, not onely do make mention of this Donation; But further they declare, That he so divided the Roman Empire among his three Sons. *Ut Italia unicum tota contigerit*, That all *Italy* was allotted to one of them. So *Cannus*.

5. And to him accords, one of their latter, and most earnest Defenders of the Popes Regalities, *Alex. Carerius*, who thus saith, of this Donation of *Constantine*, *Compertum est*. It is certain, That nothing is read in any approved Historian; specially in those who writ in that, or in the next age. *Eusebius* doth not mention it,

Nor *Hierom*,

Nor *Augustine*,

Nor *Ambrose*,

Nor *Basil*,

Nor *Chrysostom*,

Nor *Ammianus*,

Nor the Tripartite Historie,

Nor *Damasus*,

Nor *Bede*,

Nor *Orosius*. So *Carerius*.

The Charter, or Edict of Constantines Donation, is a base, and improbable Fiction.

1. **A**LL that which is proved by Reformed Writers, of the supposed Leprosie, Persecution, and Baptism of *Constantine*, by Pope *Sylvester*, are undoubted Demonstrations of the Forgerie of this Edict of Donation.

2. For in the Charter are all these, Not onely related as certain truths, but they are made the very ground and occasion why *Constantine* made this Charter.

3. Seeing then there is neither truth nor reality

lity in the foundation; Certainly there is no truth at all in the Charter it self.

4. But leaving these we will propose a few other Considerations in this Cause.

1. In this Edict is mentioned the See of *Constantinople*, as one of the Patriarchal Sees. Whereas, neither it had Patriarchal Dignitie, before the Second General Council, (that is more then fiftie years after the Donation is supposed to be made) Nor was there at that time so much as the name of *Constantinople*: For this City was then called *Byzantium*. And divers years after, when *Constantine* had much enlarged it, and made it, as *Socrates* saith, *Parcm, & equalem Rome*, equal to *Rome*, choosing it for the Imperial Seat.

It was then first called by his Name *Constantinople*. And this was done, as *Baronius* himself acknowledgeth, a little after the *Nicene* Council was ended.

But as *Sigonius* more truly teacheth, five years after that *Nicene* Council, when *Gallicanus* and *Symachus* were Consuls.

So very stupid was the forgerer, that to gain to the Pope, & to the See of *Rome* principality over *Constantinople*, he makes *Constantine* write of that City which was not; no nor the name of it so much as extant in the World at that time.

2. Had *Constantine* given principality to the *Roman* See, above all Churches in the World, as the Charter saith he did, What folly was it in *John*, Bishop of *Constantinople*, in *Cyriacus*, and

in others, to strive for that Preheminence? What meant *Boniface* the third, that he would never shew this Charter, and grant of principallitie made by *Constantine*.

Why did he use so much intreaty and means to *Phocas* a murtherer, that the Church of *Rome* might be called the first of all Churches; when the same was long, almost 300. years before given by a fair Charter to the *Roman* See, by *Constantine* so Worthy, and Renowned an Emperour.

3. In this Edict *Constantine* is made solemnly to give unto Pope *Sylvester* the *Lateran* Palace; whereas, not only *Sigonius* witnesseth that this was given long before to Pope *Meltiades*: *Augustale Palatium in Laterano impertit*; *Constantine* gave to *Meltiades* the *Lateran* Palace: but *Baronius* and *Binnius* avouch the same for a certainty, and say, *that no wise body will doubt thereof*.

Those *Augustissima Lateranenses Aedes*, say they, That most princely Palace of the *Lateran* was given by the same *Constantine* to Pope *Miltiades*, the Predecessor of *Sylvester*, and to his Successors; and that in the Seventh year of *Constantine*, which was twelve years before he was either Baptized, or made this Charter of Donation.

Is not this now a piece of great munificence in the Emperour, to give that, which it is not his own to give; or to give that to *Sylvester*, which many years before that gift was *Sylvesters* own, and his Successours for ever.

4. To the above said considerations, let us add the Testimony of their great Cardinal *Baronius*, to whom accords *Gretser*, who hath written an Apologie for him in this very point. He by many Reasons, and at large, proves the Edict to be *Commentitium, prorsusque falsum*, A meer Figment, and Forgerie. And as *Gretser* saith, *Commentis accensendum docuit*. He hath taught, that it is a Counterfeit. One Reason is, That this Edict was not in the Ancient Acts of *Sylvester*, but was by forgerie inserted into them.

The time when this was done, he defines to have been after the 1000 year of Christ. The Parties by whom this forged Edict was made, and published, he also declares. It was fained by some *Grecian*, under the name of *Eusebius*, and set forth by *Theodorus Balsamon*: whereas *a nullo Grecorum hactenus in lucem editum*, until then no *Grecian* had published it. And from the *Grecians* it came to the *Latins* and Western Church. *Leo* the 9. being the first Pope, who makes mention thereof. Thus the Cardinal.

By whose acknowledgment it may be seen, what truth there is in the Popes; specially in Pope *Leo*, who in his Decretal Epistle, most solemnly commends this Edict, for an Ancient, and undoubted Evidence. Such as he knew by sight, and sense to be the true deed of *Constantine*. Which yet their great Cardinal after long sifting of Monuments, and Records, testifieth to be a Forgerie; and that of the *Grecians*. First of
al

all devised, as he saith about 700. years, and published 800. years after the Death of *Constantine*.

Fraud.

Of the Fraud, and Imposture of the Popes, and of the Church of Rome, in regard of pretended Revelations, both by Dreams, and by Extraordinary Visions, and Apparitions of the Dead.

1. **T**He Pope, and the Church of *Rome* make use of these pretended Revelations, to lead the poor People by the Nose, and to make him believe some Doctrines which the word of God doth condemn.
2. So was it said, that some were Appeared, who had said, That to come out of *Purgatory*, such and such things were to be done: so Sing Masses, and by some certain kind of persons, that by such forged Impostures, the Fable of *Purgatory* should be established.
3. Likewise was it said, that some were Appeared, who said, That they had seen some Tormented in Hell Fire, who told them, That they were there for sundry Sinnes, but particularly, for having Stolne a Chalice from the Convent of the *Benedictine* Monks.
4. Others who being Tormented, did say, That it was because they had Taken and Appropriated to themselves some Possessions belonging to the Church.

5. Besides

5. Besides others said, That some certain Priests godly persons, singing Masse, did see an Angel which did accompany them.

6. In the Times of the deepest ignorance, there was nothing more common then the speech of such Visions, and Apparitions, either Imaginaries, and Phantastical, or proceeding from the Devil, to abuse the poor people, and to establish his False Doctrine.

Fraud.

It is a Fraud, and a meere Cavillation, for the Refutation of the Falshood of a Religion, and also for the Proofof the Truth of a Religion, to demand only Formal Places of Holy Scripture contained word by word in it. Which Fraud and Cavillation is used by many Doctors of the Church of Rome disputing with the Reformed, but wrongfully.

BEcause, if all that which is not opposed by Formal Texts, cannot be said to be grounded in the Word of God. Then there are none so abominable Heresies, nor any so monstrous opinion, which may not boast, although wrongfully, to have the word of God for its Ground. So for Example.

1. The Heretick *Arrians* could say, That they were grounded upon the Word of God, because there is no passage, which formally saith, That the Son is consubstantial to the Father; and that it is not a Created God.

2. The

2. The *Nestoreans* also could say, That they were grounded upon the Word of God, because there is no formal place which saies, That in Jesus Christ there are not two Persons.

3. So much could say the *Eutichians*, For there are no places which formally saies, That the two Natures of Christ be not confused : and that the Human Nature hath not swallowed up by the Divine Nature.

4. Likewise the *Jews*, who reject Jesus Christ, with a prodigious obstinacie, could say, That they were grounded upon the Word of God, because that in *Moses*, and in all the Prophets, there is not any place which saith formally, That Jesus, the Son of *Mary*, born in *Bethlehem*, under the Empire of *Cesar Augustus*, is the *Messias*.

5. In a word, the Religion of the *Mahometans* could be said to be grounded upon the Word of God ; For there is no Text in the Bible, which saith that *Mahomet* is a false Prophet, and that his Religion is impious, and abominable ; and that the Paradise which God promiseth to his children, is not a carnal Paradise.

¶ *The necessarie consequences that are drawn out of the Scriptures, are as valuable to prove the falshood of a Belief, as the formal Texts are : as also to prove the Truth of a Belief.*

AND so whensoever we are to confirm the Truth, and to confute Errors, and Untruths,
it

it is lawful to make use of two kind of Arguments drawn out of the Canonical Books of Scripture; Namely, 1. of those who expressly, and as in as many words are drawn out of the Holy Scriptures. Secondly, of those which are drawn out of them by good, and lawfull Consequence.

1. Certainly those that would reject Consequences drawn out of the Reason of Holy Scriptures, should condemn Jesus Christ, who made use of Consequences, to prove the Resurrection against the *Sadducees*.

For after he had produced the place of *Moses, Exod. 3. 6.* where God calleth himself *the God of Abraham, the God of Isaac, and the God of Jacob.* He inferres by a good Consequence for prooffe of the Resurrection, God is not the God of the Dead, but of the Living.

2. Truly, whosoever is against the drawing out of any Consequence, doth abolish all the common sense, and all use of Reason, which consists only in that.

3. We acknowledge, That Faith proceeds another way, then Humane Sciences do, for Faith draws all her Proofs from the Divine Authority: but as the most famous School-men do observe the Sacred Divinity is Argumentative, that is to say, That it doth not abolish, but on the contrary makes more Noble the use of Argumentation, and Discourse.

We allow besides, That the Rules of *Logick* are not Articles of Faith: But notwithstanding,

we say, that they are Tools, and Instruments; to handle all knowledge with order, and certainty. And Consequently the Theological Matters.

Fraud.

This is a Fraud of some Jesuites, that in Disputations concerning Religion, they will ever Question, and never Answer.

1. **F**OR it belongs to him that Affirmeth a Thing to prove it; otherwise one might Affirm all things impudently.

2. According to this Rule, It belongeth then unto those who maintain, That every day Christ is to be offered in a Propitiatory Sacrifice, who maintain The Prayers unto the Dead, to Justifie their Belief by the Word of God; And to make us see, That it hath been written, and set down in clear and formal words, or that it is drawn from it by a Necessary Consequence.

This is another of the Frauds of the Church of Rome.

1. *That the taking away of the Cup from the Sacrament of the Lords Supper.*
2. *Forbidding Marriage to Priests.*
3. *And Divine Service being in an unknown Tongue to the People, are onely groundd upon worldly Interest.*

1. *This*

I.

This is true in Regard of the taking away the Cup from the Communion.

Concerning the taking away the Cup from the Sacrament, This is the language of the Doctors of the Church of Rome, That if it were possible to grant to the people the use of the Cup, without doing any wrong to the Faith, it should be a thing of small importance: but that could not be, because by the grant of the said use of the Cup, a gate should be opened to require, that all the Ordinances which are of positive right, should be broken. And yet, say they, They are they by which alone the Prerogative, given by Christ to the Church of Rome is conserved.

2.

This is true in regard of the Prohibition of Marriage to Clergie Men.

For, say the said Doctors, from the Marriage of Clergie men, if it were granted, it should happen, that they having a Family, Wives and Children, should no more depend from the Pope, but from their natural Prince; and their affections towards their issue, would make them agree to all things wrongful unto the Church, that they should indeavour to render Livings Hereditarie: And in a short time the Holy Seat should be Restrained
in

in the onely City of Rome. That before the Coelibā, or Single Life had been decreed.

The Roman See drew no thing at all from other Towns, and Countries: but by it was become Master of such a great number of Benefits: Of whom by the Marriage of Clergie men, it should be deprived in a short time.

3.

This is true in regard of Divine Service in a Tongue unknown to the people.

FOr, say the said Doctors, from the use of the vulgar Tongue in the Celebration of Divine Service, it should follow, that every one should esteem themselves Divines. That the Prelates Authoritie should be vilified, and that Heresie should creep in All.

Of a most considerable Contradiction of the Principal Doctors of the Church of Rome, in regard of their Doctrine, That the Kingdom of Heaven, And Eternal Life, is due as a Debt to our good works.

I.

WE Reformed do Teach, That he that sinneth hath deserved death worthily, in respect of the sin committed, which is a Transgression of Gods will, and Commandement. And for which, without Remission, there is no hope to Escape eternal Condemnation.

2. But

2.

But can he that worketh well, for one, or two, or for more good Works, claim unto himself, as a due Debt, the Kingdome of Heaven for the same.

3.

The Reformed Doctors do deny it, for many strong Reasons.

4.

The Popish Doctors in the Schooles, and in handling Controversies of Religion, that are between the Reformed, and the Church of *Rome* do openly affirm it, maintaining, that the Kingdome of Heaven and Eternal Life is due as a due Debt, to our good works.

5.

1. But howsoever it is now for a Fashion with great Countenance, and vehement Disputation, avouched by some Doctors of the *Roman* Church that we merit Heaven by our good works.

2. Yet we are perswaded that no Adversary of Conscience can otherwise think or dare in peril of Death otherwise say, but that he hath deserved for his sinnes punishment, and death everlasting; and cannot avoid the same if God will render to his works the reward that of due belongeth unto them.

3. And therefore casting away all trust in his works, will ask pardon, and mercy, not claim any debt, or due reward of the Lord.

4. So though in their life time many of such
Doctors

Doctors be obstinately bent, and have in their mouth nothing so much as good works, Merits, Reward, Due, Debt, Recompence for their well doing. Yet the time drawing neer, when they must hold up their Hands at the Bar of the Lords Judgment Seat, and there must make answer for themselves, and their works must be tried by the Law of God. They give over their former confidence, They have no joy in themselves, yea they distrust their own works, They tremble and quake inwardly, They are in fearful heaviness, and perplexity of mind, They know not whither to turn themselves.

5. And if God give such grace unto them, that they see, and forsake their Error of deserving Heaven, then they confesse they are sinners, and therefore guilty of Death.

6. And then learn that Lesson in their end, which afore in their life time they would not understand.

*The Burden of Ceremonies which are now laid
upon the Members of the Roman Church,
Is an Intolerable Burden.*

I.

1. **S**OME of the Fathers, after the 300 years, that they might more easily draw the Gentiles to Christianism, did Tolerate, and Admit, with an alteration of the end, and manner, some Ceremonies of the Gentiles in Christian Religion.

2. Wherein

2. Wherein no doubt their intention was godly, to wit. 1. To use their Christian liber-
 tie in matters Adiaphorous, and not Morallie
 evil; according to the Apostles rule, *Tit. 1.*
v. 15. Unto the pure, all things are pure, Rom.
14. v. 14. There is nothing unclean of it self, but
to him that esteemeth any thing to be unclean, to
him it is so.

2. And to amove a present offence and oc-
 casion which hindred Gentiles from receiving
 the Christian faith; to wit, the difference of
 outward Ceremonies and Customes.

2.

But in succeeding Ages when the Gentiles
 were converted, and when the Church needed
 not further to accommodate it self to the weak-
 ness of the Heathen; And that things at first ad-
 mitted by way of toleration, should rather have
 now been removed and worn out.

Superstitious persons contrary to this, make
 daily addition and increase, borrowing more and
 more from the superstition of *Jews* and of *Gentiles*,
 until at length they overwhelmed Christia-
 nity with an intolerable burthen of ceremonies.

3.

1. Making the easie yolk of Christs Gospel
 heavier then the state of *Jews* and of *Gentiles*.

2. And by this means they obscured Gods
 truth, and only made people ceremonious, where-
 as they should have been made pious.

Of the false Worship of the Church of Rome.

1. **I**N the Church of *Rome* there is a Religious worship, and the devotion of many members of the same doth eat up their time and their estates too.

2. But the Divine worship of the Church of *Rome* is not a true, but a false worship.

3. For the *Papists* devotion is not employed and exercised in the true worship of God according to his word, but according to mans will and invention.

4. That is to say, in praying to Saints,
In worshipping Images,
In suffrages for the dead,
In seeing Masses,
And adoring the Hoste,
And telling out a set number of *Pater Nosters*
and of *Ave Marias* upon hallowed Beads,
In making superstitious Vows,
And going to Pilgrimage,
And abstaining from certain Meats,
And wearing Hair-cloth,
And whipping themselves,
And creeping on all four to a Crucifix, and the like.

5. Of all which, we demand as God doth of the *Jews* by the Prophet *Esay*, chap. i. v. 12. *Who required these things?*

The Church of Rome is guilty of abominable Idolatry: And in what it doth consist.

1. **W**Hatsoever Church attributeth Divine honour to a creature is guilty of abominable Idolatry. But the Church of *Rome* attributeth Divine honour to divers creatures, as appeareth in the instances following.

1. Do they not devote themselves, dedicate Temples, consecrate Altars, appoint Offices, make daily Prayers, vow Pilgrimages, and present Offerings to the blessed Virgin, and do all such outward Acts as properly appertain to *Latria*? Is not this to equalize her with her Son? The same is also true in regard of the other Saints.

2. Do they not make an Idol of the Cross of Christ, when they profess that they worship it *Cultu Latriæ*?

Gretser the Jesuit in his Book of the Cross saith, we affirm according to the more common and received opinion in the Schools, *That the Cross of Christ is to be worshipped with Latria*, that is Divine worship.

3. Do they not make an Idol of the Sacramental bread, or the Host, as they call it? to which they pray and confess; before which they fall down when it is carried in solemn Procession on *Corpus Christi* day.

4. Lastly, do they not make Idols of their Images,

and of the Relicks of Saints, before which they burn Incense, and bow down when they pray, directing their prayers towards them, and fastening their eyes on them?

2. This Conclusion then justly, and Rightly follows, That the Church of *Rome* is guilty of Abominable Idolatry.

The Church of Rome is guilty of Idolatry.

IN six things the Church of *Rome* doth commit Idolatry.

1. In worshipping the Host which the Priest holds, and calling God that which is not God.

2. In attributing to Saints the honour which belongeth onely to God.

1. Praying to them.

2. Calling them Mediators.

3. Asking salvation of God by their merits.

4. Believing that they know the hearts and thoughts of men.

3. Particularly in calling the Virgin *Mary* Inventrix of Grace.

The Queen of Heaven,

The Lady of the World.

For Kingdome, and Empire over all creatures, belongeth onely to God.

4. In the adoration and worship of Images.

5. In the adoration of the Crofs.

6. In the adoration and worship of Bones, of Rags, and other relicks of the dead.

1. *The Papists do commit many things which the Heathen Idolaters did do, and so are like unto them in those regards.*
2. *In particular, they put the Saints in the place of the Gods and Goddeses of the Pagans.*

THough we forbear to fasten the name of *Heathenish Idolaters* upon *Papists*, yet surely they do the same things as they did.

1. The Heathen carried their Gods of Gold and Silver upon their shoulders, *Baruch* 6. 4. So do the Papists bear out their images and relicks, inclosed in chasses of gold and silver in their solemn Processions on high dayes.

2. The Heathen decked their images as if they were men and women, with apparel; and who knoweth not that Papists put costly apparel on their images? Almost every Saint among them hath his Holy-day and his Working-day suit.

3. The Heathen lighted Candles before their images, though the image seeth not one of them: And do not the Papists set Tapers before theirs?

4. The faces of the Heathen Idols were blacked with smoak, *Baruch* v. 11. So are the Papists Images with the fume of the incense they burn to them.

5. The Heathen spake to their Idols as if they

were able to understand them, *Baruch* v. 41. So do the Papists to the wood of the Cross, saying, *Ave lignum spes unica.*

6. The Heathenish Priests beards and heads were shaven, *Baruch* v. 31. And so are our Popish Priests Crownes.

7. The Heathens about the Calends of *February* visited all their Temples with Lights. A like Ceremony the Papists use at *Candlemasse.*

8. The Heathen commended every City and Village, to the protection of some god, or goddesse. *Juno* was Lady Guardian of *Carthage*, *Venus* of *Cyprus*, *Diana* of *Ephesus*, *Pallas* of *Athens*, &c.

And have not our Papists likewise multiplied their Saints according to the number of their Cities. And do they not share the Patronages of them between them?

Doth not *Venice* fall to *S. Marks* Lot?

Paris to *S. Genouiefs*?

Spain to *S. James*?

France to *S. Dennis*?

Scotland to *Andrews*?

Ireland to *S. Patricks*?

England to *S. Georges*?

9. The Heathen assigned several offices to several Gods;

Calling upon *Ceres* for Corn,

Upon *Bacchus* for Wine,

Upon *Æsculapius* for Health,

Upon *Mercury* for Wealth,

Upon

Upon *Apollo* for Wifdome, &c.

Inlike manner the Papiſts addreſs themſelves to particular Saints upon particular and ſpecial occaſions.

To St. *Genovieſ*. for Rain,

To St. *Marcean* for fair weather,-

To St. *Michael* in Battle,

To St. *Nicholas* in a Sea Tempeſt,

To St. *Eufſtace* in Hunting,

To St. *Roch* and *Sebaſtian* for remedies againſt the Plague,

To St. *Raphael* againſt Catarrhs,

To St. *Apollonia* againſt the Tooth-ache,

To St. *Anthony* againſt Inflammations,

To St. *Margaret* for ſafe Delivery in Child-birth.

And to other Saints upon other occaſions, as if God had granted a kind of monopolie to the ſeveral Commodities of this Life to ſeveral Saints.

10. Will you have yet more?

Hercules hath left his Club to St. *Chriſtopher*.

Janus hath reſigned up his Keyes to St. *Peter*.

Lucina hath reſigned her Office of Midwife to St. *Margaret*.

The *Muſes* have reſigned their instruments of Muſick to *Cecilia*.

And *Jupiter Hamun* hath reſigned his Horns to *Mofes*.

Concerning

*Concerning worshipping of Saints departed:
thereupon the Church of Rome doth commit a
great Idolatry.*

1. **V**eneration and honour of Saints departed
the *Protestant* Churches do maintain and
practice.

1. We worthily esteem of their persons, and re-
cognize their excellency and glory.

2. We give them honour by commemoration,
and by imitation of their faith and vertues.

3. When they depart this life, we afford their
bodies a decent Burial, *Psalm 112. v. 6. Jos. 1.
v. 2. Prov. 10. v. 7. John 8. v. 39. James 5. v.
10. Acts 8. v. 2.*

4. And some of our learned Adversaries seem
to require no other Veneration of Saints but
this, *Peref. de Tradit. p. 3.*

2. But the Jesuits maintain the adoration of
Saints departed with sacred and Religious wor-
ship.

1. Erecting Altars,

2. Building Temples,

3. Placing their Images in Churches to be ado-
red.

4. Inclosing their relicks in Caskets, and propo-
sing them to be worshipped,

5. Offering up Masses in the honour of them,

6. And worshipping them by Church service,
and by Canonical hours.

3. And they teach that the adoration belonging to them is after a sort divine, approaching so near to divine worship, as that it is exercised by the same materials and sacred rites.

4. We acknowledge then on both parts that Saints are to be honoured. We differ in the manner. To wit, whether they be to be honoured with adoration, or such a kind of worship as is in a manner divine, or with sacred rites appertaining to Gods religion, and above rehearsed.

5. St. *Hierom* is so far from the practise hereof, that he affirmeth, we do not worship and adore the relicks of Saints, nor the Sun, Moon, Archangels, or any other name spoken of in this World, or in the next; but we honour the relicks of Martyrs, and adore him whose Martyrs they be. And against *Vigilantius*, who at any time adored Martyrs.

6. And with him consent the faithful Christians of the Primitive Church, who being traduced of superstition for adoring Martyrs deceased, affirm, that they adored Christ Jesus onely, and exhibited no more to martyrs, but the honour of love, *Enseb. Histor. Eccles. lib. 4. cap. 15.*

7. Some of our Adversaries would patronise the Popish superstition of worshipping of Saints departed, with the sentence of *Hierom*, saying, That he honoureth *Paula* deceased, *Cultoris tui*, that is to say, that worshippeth thee. But to them we answer, That every honour and worship is not such as Papists require; and therefore

to reason from honour in general to a certain kind thereof, is to mock the Readers.

Fraud.

This is a great Fraud and Imposture of the Church of Rome, that the members of it do not only worship Saints against the word of God; but besides, worship Imaginary Saints, which never were in the World.

AS one St. Longis, who pierced, as it is said, our Saviours side. As one St. Martial, St. Peters Cozen, who as it is said did serve at the Table when Jesus Christ did administer the holy Sacrament. And also that he had in the time of the *Gotes*, driven Paganism out of the *Gauls*, when there were no *Gotes* in the *Gauls*. As likewise one Saint *Ursula*, which is said to have been daughter of a King of *England*, Captain of an Army of twelve thousand Virgins, when there was no King in *England*. Item, one St. *Katherine*, which is said to have been the daughter of *Casior* King of *Alexandria*. And in the time of the Emperour *Maxentius* to have converted the Queen *Faustina*, and fifty Philosophers.

All the above-said Saints were here indeed in the World, as easie it may be proved; and whose life by *Baronius* confession in his Martyrologie

logie is full of Fables. Not one good ancient Author that hath lived five hundred years after the time in which these imaginary Saints are set up, doth speak of these Saints, and yet prayers are made unto them: It is the same of St. *Margarite*, of which it is said that the Devil did swallow her, who also bursted by that, which is a kind of Child-birth; from whence is the custom to read her Legend to the women that are delivered.

*The adoration of the Virgin Mary is unlawful:
Thereupon the Church of Rome doth com-
mit a great Idolatry.*

1. **W**E say with *Epiphanius*, *Let Mary have honour, and let the Lord our God be adored.*

2. But the Papists instead of honour, exhibite error to the blessed Virgin, as the same Father speaketh, and their manner of worshipping her according to the said Father, is Heresie and dotage.

3. For some part of that worship which Papists give to the Virgin *Mary*, are the actions of Divine adoration.

Namely Invocation, *Rom. 10. v. 14.*

Vows, *Psalms 50. v. 14.*

Oaths, *Deut. 6. v. 13.*

And yet *Turfellin* the Jesuit commendeth *Paul* an Hermit, and saith, *He adored God and his mother.*

4. *Epipha-*

4. *Epiphanius* had another Belief; for by many of his Speeches he condemneth in *Epiphani. Heres.* general all Religious Adorations of *72. in fine v. 79.* the Virgin *Mary*: Although, saith he, she is glorious, holy, and honourable, yet she is not appointed to be Adored. Again, the Lord in the Gospel speaketh to the Virgin his Mother, *What have I to do with thee woman?* In which Speech, to the end that none should think her over excellent, he calleth her woman; Propheſying as it were aforehand of the Heresies which should arise; And premonishing that none in admiration of her Sanctity, should fall into this Heresie of Adoration.

5. Of which doting Heresie of Adoration of the Virgin, the Papists are guilty in a high degree. For in the Countries subject to the See of *Rome*, all men and women, wheresoever they are, in the City, or in the Field, thrice a day, when the *Ave Mary* Bell rings, send up their united devotions to her; and where one professeth himself a devote to our Saviour, whole Towns devote themselves to her; where one prayeth at a Crucifix, ten pray at her Image; where one fasteth on Friday, which they account our Lords day, Many fast on Saturday, which they count our Ladies day.

To conclude, they conclude all their prayers with an *Ave Maria*, As we do with our Lords Prayer; and most of their Treatises with *Laus Deiparae Virgini*, Praise be to the Virgin Mother of

of God : And in the Psalter called *Bonaventures*, they have Intituled all the 150. Psalms of *David* to her, and where he saith Lord, they put Lady.

Tonching Adoration of Relicks :

It is Idolatry the Church of Rome is very much guilty thereof: What office is to be rendred to the Bodies of those that are deceased, by those that are alive : It is not to worship them, but to bury them.

1. **T**His the Protestants reproveth concerning Relicks of Saints.

1. Such Adoration of Relicks as *S. Hierome* himself, and *S. Augustine* condemned.

2. The attributing of Supernatural Effects to Monuments and Relicks, which they have not by any ordinance of God.

3. To place confidence and merit in these things without any divine authority, and to cause people to gad, and wander to this or that place, that they may receive benefit by them.

4. We most of all condemn the Impostures, and covetousnesse of the Romanists, who in stead of true Relicks brought in counterfeits ; The Lance is found wherewith Christs side was pierced ; A Brazen Serpent made of the same Brasse which *Moses* his Serpent was, at *Milan* in *S. Ambrose* his Church, *Tunica Inconfutibilis Domini nostri*, &c.

5. And consequently for filthy lucre bartered and made Portsale of these Relicks, abusing herein the Ignorance and Superstition of fond people.

2. And

2. And on the side, the said Protestants declare, That the office which is to be rendred to the Bodies of Saints Deceased by those that are alive, is not to Worship them, but to bury them. In that regard *Eusebius* writeth thus concerning *Polycarp*; *After we had gathered his Bones, being more precious than Pearls, and Gold, we buried them where it was fit.*

Of Miracles wrought by Dead Bones and Carcasses of Saints.

1. **W**Hen it pleaseth the Lord to shew his Power and to work Miracles in any place, or by any means, as seemeth Good unto himself, we admire his power, and praise his goodness.

2. And we are not Ignorant how God hath used dead bones as an Instrument of Life, 2 *King.* 13. v. 21.

3. And concerning these things Bishop *Jewel* hath written in this manner, *Reply Art.* 1. p. 39. Almighty God; for the Testimony of his Doctrine, and Truth, hath oftentimes wrought great Miracles, even by the dead carcasses of his Saints, In witness that they had been his Messengers, and the Instruments of his Will. But as they were godly Inducements at the first to lead people unto the Truth, So afterwards they became snares to lead the same People into Errors.

We Protestants must not frequent Exercises of Popish Worship, nor assist to the Mass.

1. **W**E cannot be present there, but either we must give great offence, or commit a Greater.

2. Give great offence if we do not as the Papists do, and joyn not with them, in Censing Images, bowing before them, offering unto them, and kissing: In calling upon Saints; and praying for the releasing of Souls out of Purgatory.

3. Or commit a greater if we joyn with them in their superstitious Rites, and Idolatries. In so doing we give greater offence to the Church of God. And not onely receive a mark from the Beast, but a grievous Wound.

4. *Constantine* the Emperour thought himself defiled if he had but seen an Heathenish Altar; *Ambros. Epist. 31.* *David*, if he had but made mention of an Idol, *Psal. 16. v. 4.* *Their Offerings of Blood I will not offer, nor take their names into my mouth.*

5. The Corinthians might not be partakers of such meats as were offered to Idols; May we be partakers of such Prayers as are offered unto them? It was unlawful for them to sit at the same Table with Idolaters when they kept their Solemn Feasts; Can it be lawful for us to stand at the same Altar with them?

6. Let us think again and again upon those
fearful

fearful menaces *Apoc. 14. v. 9. If any man worship the Beast, and his Image, and receive the mark in his forehead, or in his hand, the same shall drink of the Wine of the Wrath of God; and he shall be tormented in fire and brimstone before the holy Angels, and before the Lamb: And the smoake of their torments shall ascend for ever: And they shall have no rest, day nor night, which worship the Beast, and his Image, and whosoever receiveth the Print of his Name.*

7. We have not received any print of the Beast, we are free from the least suspicion of Familiarity with the Whore of Babylon; we have kept our selves unspotted of Popery: Therefore as we tender not onely our Honour and Reputation, but chiefly the salvation of our Bodies and Souls, let us keep our selves still from Idols: Let us be zealous for Gods honour, and he will be zealous for our safety; Let us abstain from all appearance of that evil which the Spirit of God ranketh with Sorcery and Witchcraft.

As the Church of Rome became corrupted by Degrees, in Regard of the Doctrine of Faith, since the Apostles Times, So did she in regard of Manners.

I.

This is True in regard of the Pope her Head.

I. **T**He Common Opinion which Men did conceive of the Time in which Gregory the Great lived, was, that Gregory the Great was the last

last good and the first ill Bishop of *Rome*.

2. He was no better then should be.
3. And all the other Bishops that succeeded him were stark nought. Every one striving to goe beyond his Predecessor in all leudnesse.
4. So that now a Sink of all wickednesse hath hath violently burst into the Church.

2.

This is true in respect of the Popish Clergy, and in respect of other Members of the said Roman Church.

1. **A** Sink of all wickednesse doth now possesse all the Parts of the *Roman Church*.

2. The Adversaries do force us Reformed to open the Sores of their Church which we had rather not touch; But they are so unreasonable that they neither spared us, nor themselves.

1. *Bernard* who was the onely Religious Man the Church of *Rome* had for many years.

How often, and how grievously doth he bewaile the most desperate Estate of the *Roman Church*. In *Cant. Sermon. 33. De Conversione Pauli*; Thus he writeth. A shameful Contagion spreadeth spreadeth over the Body of the wicked Church: The Servants of Christ serve Antichrist; from the Sole of the Foot to the Crown of the Head nothing is sound. With these and the like Speeches used *Bernard* to bewaile, and complain of the Intolerable wicked-

ness of the Church of *Rome*, which he would never have done without sufficient Reason moving thereunto.

2. *Aeneas Sylvius*, afterward Pope, writeth that Charitie was waxed cold, and Faith utterly gone. And what manner of Church shall we judge this to have been when she had lost both Faith, and Charity.

3. What shall we further Recite? *Petrarch*, *Mantuan*, and other Poets, both Learned, and Famous, which feared not with Satyrical Verses to Inveigh against the Pope, and against the Cardinals, and against the whole Clergy.

4. All things were then so out of order, that all sins might without controlement, both be practised, and openly blamed.

3.

This is true in regard of the Popes Court.

ST. Bernard doth not fear to describe it, *Ad Eugenium Papam*, Lib. 4. In these words, amongst these, *You Eugenius being their Pastor, walk decked with much Pretious Apparel*: If I durst speak it, These are rather Pastors for Devils, then for Christs sheep. Your Court usually receiveth good Men, but maketh few good; there the wicked are not made better, but the good far worse; A number of such places could we alledge out of him.

of the great and scandalous Incontinency of the Roman Clergie, by reason of their Single Life.

1. **T** Here was never generally, or in regard of the greater number, any true Chastity in the Popish Clergy. And ever since the Law of Single Life was obtruded, Whoredome and Baudery so shamefully distained them, that they became a by word to the Christian world.

2. *Bernard* complaineth in this sort, *If according to Ezekiel his Propheſie, we dig through the wall, we ſhall find in the houſe of God an horrible abomination. For after, and beſides fornication, Adultery, and Inceſt, the very paſſions of Ignominy, and works of filthineſs, Rom. 1. 27. are not wanting, for which the Cities of Sodom, and Gomorrha, the very nurſes of filthineſſe were predamned: Some of the Priests of the Church are beſprinkled with the lotheſome and mattery filth of this uncleanneſſe, and abſtaining from the remedy of Wedlock, they brake out into all flagitious wickedneſſe.*

3. *Aventine* in the Story of Pope Gregory the 7. the Author of this compelled Eunuchisme, ſpeaketh in this manner, *And thou O vigilant Gregory, what wouldeſt thou have done, if fortune had reſerved thee until our daies; In which to dally with women, to whore, to drink, to raviſh and deſlowre Virgins, to adulterate Wives, is become the principal ſtudy of Priests. In ſo much that*

Cauda salax Sacrificulorum in proverbium abiit.

4. Whereas the Papists in specious words rejected Wedlock in their Clergie, yet indeed they did practise and admit it.

For although their Bishops and Priests kept no Women under the Title of Wives, yet they generally maintained Lemans, and Concubines, which were an inferiour kinde of Wives.

5. The Gloſs upon the Legate Otho contains these words, *If a Priest keep his Concubine privately within his own or his friends house, he incurreth not the penalty of this Constitution.* Peter Ravennas, and Michael Lochmaine living about the Year 1490. report, *That many Clerks in their dayes kept Concubines as their Wives, and brought up Children.* And Clemanger, *The Priests being at a Fee with the Prelates, do commonly and openly keep their Concubines.*

6. That which we have said of Bishops and Priests, is also true in regard of the Popes.

For, *Onuphris* saith in the Life of Pope Alexander the VI. *That if this Pope at any time were not oppressed with business, he devoted himself to all sorts of pleasure without respect; Being especially addicted to Women; of which he begate four Sons and Daughters. The chief of his Lemmans was Vannocia a Roman, which by reason of her Beauty, and amorous Dalliance, and marvellous fruitfulness in his meaner Fortunes, he detained in a manner as a lawfull Wife.*

Pope Hildebrand the Father of the General Decree

Decree of single Life in the Clergie, was reported to have lulled night and day, without any shame in the Armes and Embracings of the great Countess Maud. And that she being surprized with the stolne Dalliance of this Pope, regarded not second Marriage after the death of her first Husband. Read *Antonine* reporting the like of Pope *Clement* the fifth.

Nay Pope *Leo* the tenth was defamed for Sodomitical filthiness with his Pages and Chamberlains, saith *Joacus* a Romish Bishop,

In what Regard the Names of Catholiques is given to the Members of the Church of Rome by some of the Reformed.

1. **T**He Papists ought not to Triumph much for the Name of Catholiques which is given them by some of the Reformed.
2. For their Meaning is to give it them no otherwise then usually the Name of Man is given to one Deadly sick, or in whose Body there is nothing but skin and bone.
3. He is a Catholique, not who followeth the Popish Apostasie, but that professeth the Doctrine of Christ.

God from Time to Time hath raised Godly Men,
that have cryed against the Errors of the Ro-
man Religion; and Church, and have Disco-
vered them.

1. **C**ONCERNING the Errors and Idolatries of the
Roman Church, when they Established
themselves, and chiefly when Endeavour was
made to make them pass in Form of Law, and
to oblige to the reception of them as of Articles
of Faith, God did raise many godly Men who
courageously did oppose themselves to that.

2. Thereupon let the Catalogue of the wit-
ness of Truth composed by *Flaccus Illyrius* be
read, and the *Mysterie of Iniquity*, or the *History*
of Papacy, written by the most Famous and Learn-
ed *Philip de Mornay*.

3. And not onely from among those who
openly have shaken off the Popes Yoke; but
moreover even among those that are remaining
in his Outward Communion; God hath given
the Grace to Acknowledge, and to some of them
even to Deplore, and Detest publicly great
Number of Abuses, and Corruptions that are in
the Church of *Rome*.

Concerning the Greek Churches.

I.

1. **T**He Greek Church could never yet be brought to joyn it self to the Church of *Rome*, and it is as opposite to Her, as ever the Reformed Church was.

Exception of the Jesuites.

1. **T**His is very false, say the Jesuites, for in the Florentine Council the Emperour *Paleolus*, together with the Grecians and Armenians, freely acknowledged the Pope to be the Vicar of Christ, and embraced the Roman Faith.

2. Yea, and at this day they dissent from us in few things, as *Jeremy* the Patriarch of *Constantinople* hath plainly written.

Answer of the Reformed to that Exception.

THe Reformed do answer to this Exception:

1. That if that be true, why are they then of the Papists accounted Schismatics? Or why do they not Obey the Pope? Why came they not to the Council of *Trent*? The Pope by all means hath sought to have them subject to Him, but they still condemn him, to his no small grief.

2. It is true, the Emperour, the Patriarch, and a multitude of Bishops came to the Florentine

tine Council, they agreed with them in many Things, in others they dissented, the Popish Transubstantiation they utterly renounced.

3. At that time *Josephus* their Patriarch suddenly died; *Eugenius* the Pope instantly urged a new Election, they denied to make any, till they came to *Constantinople*.

4. Do not the Papists see how well they agree? We have a Book of *Cyril* Patriarch of *Constantinople*, in which is set down the Confession of their present Faith, whereby it appeareth manifestly, that they are farre nearer to the Reformed Churches in Beleif, then they are to the *Roman*.

I.

The Turks are beholding to none more then to the Pope, for their Possession of Greece, and the Eastern Empire, which hath caused the Miserable Slavery of the Greek Churches.

1. IF, As our Saviour Christ saith, *A Kingdome divided against it self cannot stand*, then the breaking of the strength of the Empire, and weakning the power of the Christians, and consequently strengthening the Turks, must all be imputed to him, which did rent and divide the *Roman* Christian Empires, and of one Empire made two.

2. As long as the Province, and Dominions of the Empire were united, We were strong enough against the Turks,

3. But

3. But After Pope *Leo* the 10. divided the Empire, the Empire of *Constantinople*, which before had much adoe to resist the Turk; was now no longer able to sustain the Burthen, wanting the greatest part of the Empire.

2.

O Christian Princes, and States, unite yourselves, and consequently join your Forces together; to pluck off from that Infidell the *Turk* the Empire of *Greece*, and to join it with that of the West, that so both, as in Times past, make but one Empire.

T H E S I S.

Of the Reformation of the Church in general.

1. **W**Hen the Church is infected with Errors in the Doctrine, or loaded with unlawful Ceremonies, or Governed by an evil Ecclesiastical Policie, the Reformation thereof is not permitted to the People without the consent of the Prince, and Sovereign Magistrate.

2. But such a Reformation is to be made by the Prince and Sovereign, as being a Right which belongeth unto him, and which belongeth unto him by Divine and Humane Right.

3. Neither also is it lawful to a Minister of a particular Church to change at his will the Ceremonies of his Church, but if they are not to be tolerated, he must with his Church make his
Addres-

Addresses to the Supream Magistrate to obtain from him the necessary Reformation of the same.

4. The Prince being to imploy himself about the Reformation of the Church, when she hath need of a Reformation, ought to that effect to consult the Divines of his Countrey, the most Learned, the most Prudent, and the most Godly, and to convoke a National Synod composed of such Men.

5. It will be well done also by him to join unto his own Divines the Divines of other Reformed Churches, that by that Means greater weight may be given to the Reformation which he will effect.

6. The Divines assembled must carefully seek out the Truth, and when they have found it, the Prince ought to ordain and injoin the observation thereof.

7. The said National Synod, or Assembly of Divines, ought to extend the Reformation of the Church to four Heads, namely,

1. To the Doctrine concerning Faith.
2. To the Divine Worship, and Service.
3. To Ceremonies, and outward things.
4. To the Ecclesiastical Policy, and Government of the Church.

8. And in regard of the abovesaid four Heads, the said Synod or Assembly of Divines ought to Reform the Church according to the best Form of all.

9. Now a better Form of the Church cannot
be

be conceived, nor found than that according to which Jesus Christ by himself, and by his Apostles did in the beginning establish, and confirm the Church.

10. Which hath been the Form of the Church in the Times of Christ, and of his Apostles, we learn it clearly out of the Books of the Evangelists, and of the *Acts* of the Apostles, and probably out of the Writings of the Doctors of the Church who lived immediately after the death of the Apostles.

11. According to this Form the Church ought to be Reformed in regard of the above named four Heads, bringing them back to the first beginning, and to the first Springs; This is to say, to the first Antiquity.

12, If it happens that between some National Reformed Churches there be a difference in regard of Ceremonies, and outward things, agreeing well together in regard of the Doctrine; for such a difference in Ceremonies the said Churches must not be enemies one to the others. But they ought to bear one another Charitably, and profitably.

*Of the 1. Reformators, Luther, Calvin, &c.
What Esteem the Protestants make of the last Reformers, Luther, Calvin, and their Associates;
And how far it doth extend.*

1. **T**He Protestants, especially we of the Church of England, acknowledge not any factious names

names of *Lutherans*, *Zwinglians*, or *Calvinists*, with which we are injuriously nick-named by our Adversaries.

As of old, good Orthodox Christians were called *Cornelians* and *Cyrellians* by the seditious followers of *Novatus*, and *Nestorius*; *Phot. Cod.* 280. *in Excerptis Eulogii, ad finem Libri. Act. Conciliab. Ephes. in Epist. Legat. Schism. ad suos in Epheso. pag.* 281. *Edit. Bin.* 1618.

2. With *Pacianus* we profess, Christian is our Name, and Catholick our Sur-name.

3. We esteem of *Luther*, *Zwinglius*, and *Calvin*, as worthy men, but we esteem them not worthy to be Lords, or Authours of our Faith, or to lead our understanding captive; both themselves were far from affecting such Divine Honour, and we far from bestowing it. We remember who said of Christ, *Hear him, not hear them.*

4. And therefore, though these mens reasons may gain our Assent, their Testimony is at the best but probable; we believe not what they say, but what the prove.

5. Much lesse can we endure, being once baptized in the name of Christ to be marked with the name of any man, as with a note of our servitude. We disclaim the name of *Calvinists*, we owe no service, we have no dependance upon *Calvin*, nor upon any other man, as Doctor, or Master of our Faith.

6. We owe him and the rest of the first Re-
formers

formers many thanks for their painful labours, which shall remain of honourable account in all posterity : We cannot bless God sufficiently for such Instruments of his glory. Yet we do not Idolize their persons, or adore their Dictates and Opinions, as if they were Divine Oracles.

That Doctor who hath the command of our Conscience hath his Chair in Heaven; we love, and honour such persons as our Friends, yet so that we honour Truth, and love it above all Friendship.

Which Churches and Assemblies we comprehend Properly under the Appellation of Reformed Churches.

1. **T**hey are the Churches which are entirely Reformed; of which by Gods Grace we are Members.

2. That is to say, those Churches who having the true Marks of the Church, have them also with all the Purity which is required, in regard of the Doctrine of Faith, and in regard of the Worship of God.

I.

1. *The Socinians.*

2. *The Anabaptists.*

Are not comprehended by the Protestants under the Appellation of Reformed and True Churches; Because in their Assemblies the very Notes of the True Church do not appear.

1. **F**or we do not comprehend under that Appellation those Assemblies, who having for-
sak

faken Idolatry, Superstitions, and some Errors of the Roman Church, are fallen into others very great and most pernicious : Such are the Assemblies of the Socinians, or the New Samosatениans : And such also are the Assemblies of the Anabaptists : In which Assemblies the very Notes and Marks of the true Church do not appear.

The Reformed Religion is True and Orthodox.

I.

1. **T**HE Reformed Churches Faith is found. That appears in their Belief of God the Father, Of his onely Son Jesus Christ, Of the Holy Ghost, Of the Church, Of the Sacraments. Of the Ministry, Of the Scriptures, Of Ceremonies. And of every part of Christian Belief.

2. They abandon and detest as plagues and poysons all those old Heresies which either the Sacred Scriptures or the Ancient Councils have utterly condemned.

3. They call home again, as much as in them lieth, the right Discipline of the Church, which our Adversaries have quite brought into a poor and weak case.

4. They punish all licentiousness of Life, and unruliness of Manners, by the Old and long continued Laws. And with as much sharpness, as is convenient, and lieth in their power.

They maintain still the state of Kingdomes in the same Condition and State of Honour wherein they

they have found them, without any diminution or alteration : Reserving unto their Princes their Majesty and Worldly Preheminence safe, and without impairing, to their possible power.

6. They have so gotten themselves away from that Popish Church, which the Popes had made a Den of Thieves, and wherein nothing was in good frame, or like to the Church of God, as *Lot* in times past gat him out of *Sodome*, or *Abraham* out of *Chalde*: Not upon a desire of Contention, but by the warning of God himself.

7. They have searched out of the holy Bible, which they are sure cannot deceive them, their sure Form of Religion; and have returned again unto the Primitive Church of the Apostles, and of the Ancient Fathers: that is to say, to the ground and beginning of things, unto the very foundations and head-springs of Christs Church.

The Reformed Churches are the same in kinde with all the good Churches which were before them.

1. **T**He Reformed Churches are the same with all Good Churches that had been in the World before them; and do succeed the sound and firm Members of the General Visible Church, in whom was the Life of true Religion in the substantial matter of Faith and Godliness.

2. But they having shaken off their former Errors, they differ from them in manner and quality.

lity. As a man who was deceived in sundry things, when he becomes wiser, differs from himself as he was Ignorant.

3. And as a sick body when it is healed, and a Commonwealth after it hath reformed disorders, are in substance the same, but differ in in Quality and in Goodness, so the Protestant Churches have purged sundry corruptions, and perfected that which was defective; But are the same in kinde with all the good Churches and Christians that were before them: And succeeds them of the General Visible Church, in whom was the Life of Faith, and of Religion.

Concerning the Antiquity of the Reformed Religion.

Jesuites.

THe Jesuites say, That the Reformed for fifteen hundred Years could not spy out one Town, one Village, one House seasoned with the Doctrine that they follow Now.

Answer of the Reformed.

1. **T**He Reformed do answer, That such an Accusation is very false; for in the Apostles time, all Churches, all Cities, and Towns, every Family embraced the same Faith and Religion which now they profess.

2. Antichrist that Man of Sin, could never prevail

prevail so much, nor so far in corrupting the Christian Religion and Church, but a great multitude of the Saints remained; and those whose Names were written in the Book of Life, did utterly abhor all those filthy and wicked Superstitions of Antichrist: For in the Church of *Rome* it self, even in the worst times of it, many were ever found who worshipped the God of their Fathers, and kept themselves unpolluted with that horrible Idolatry.

And this can Histories of all Times witness, which we could now Recite, if it were needful; and reckon up to the Jesuites, many Houses, Villages, Towns, Cities, and Countries, where Christ had many, and populous Churches.

*Vide
Catalog.
Testium
veritatis.*

3. We add, That the Greek Church could never yet be brought to joyn it self to the Roman Church, and it is now as opposite to Her, as ever the Reformed was and is.

4. Furthermore we answer to this Question of the Jesuites, Where was your Church for so many years before *Luther*? That it did never lie so hid, but it was discerned by their Pope, unless for so many years he persecuted shadows.

¶ *Another Answer of the Reformed to the Question of the Jesuites, Where was the Reformed Religion before the Reformation made by Luther, and other Divines?*

1. **T**hey answer, That the Apostles, and the Primitive Church, for almost six hundred years after Christ taught as they do.

2. They answer, That ever since that time, there have been some that have contended for the maintenance of the Faith which they profess.

For Example;

1. In matter of Supremacy, they taught as the Reformed do, till after *Gregories* time, which was six hundred years after Christ: yea *Gregory* himself writing against them of *Constantinople*, held this Language, *If any shall call himself Universal Bishop, I say it confidently that he is Antichrist.*

3. In matter of the Sacrament, for a thousand years together, that the People received the Wine as vvell as the Bread, *Aquinas* cannot deny.

3. In the point of Images, at first the Church admitted no Images at all; as *Erasmus* and *Gregory* sheweth; yea *Polydore Virgil* confesseth, That the Fathers condemned Images for fear of Idolatry; and this continued till the second *Nicene Council*: But now of late the *Trent Council* and *Bellarmino* have given unto them Divine honour.

4. *Bristow,*

4. *Bristow*, a Popish Doctor confesseth this, *The Truth is*, saith he, *that some have been in all Ages of the Protestants Opinion.*

5. And *Illiricus Flaccus* doth remember one *Reynerius*, who discoursing of the Waldenses, a People for substance of the Protestants Religion, saith in these termes, *They are in all the Cities of Lombardy, and of Provence. No Sect hath continued so long. Some say it hath been since Pope Sylvesters time; Some since the Apostles. These Waldenses believe all Articles concerning God, but they hate the Church of Rome.*

3. So that the Reformed have had a Church, and their Religion before *Luther*.

A Refutation of this shift of the Jesuites, That because Luther was in Error in Regard of his doctrine of Consubstantiation, Therefore his Refutations of their Opinions and Doctrines is not to be considerable.

1. **T**His is a strange shift indeed; for is it not a miserable perverseness in the Jesuites, and others Popish Doctors and Writers, that being not able to maintain their own Heresies against *Luther*, they will think to escape in the Judgement of Men from being condemned; because *Luther* himself in one point of Doctrine erred?

2. May no man convince Error, but such an one as is free from Error at all Himself?

3. The Scriptures are left unto us to be our Rule of Truth, by them must all Doctrine be squared and directed; they sit in the highest Seat of Judgement, to give Sentence in every Cause.

4. With Them did *Luther* cut down the Popish Errors.

5. But one Error of *Luther* cannot serve to excuse infinite Errors in the Popish Church.

The Reformed of England, France, Holland, &c. do not Believe whatsoever the late Writers have said.

1. **W**E are not so addicted in these Reformed Churches, as to Believe whatsoever the late Writers have said.

2. We are no more partial unto them in this behalf, then we are unto the Ancient Fathers.

3. Our Religion and Faith hangeth not upon the sayings of Men, be they old or young, but onely upon the Canonical Scriptures of God.

4. And if they be against us, so long as Scripture is for us, our Cause is good, and we will not be ashamed thereof.

5. From hence it followeth, That therefore most false is it that the Papists say, That our Divinity resteth upon these late Writers, and young Fathers, whom the Jesuites and other Popish Doctors do so scornfully compare with the Old Fathers.

6. We use not to alledge for proofs authentic-
cal

cal of any Doctrine, and as the Rule of our Faith, *Calvin, Bucer*, or others.

7. But our Traditive and Use is this,

Thus saith the Lord,

Thus say the Prophets,

Thus say the Apostles,

Thus the Evangelists,

Thus it is written in the Scriptures,

Thus we read in some Book of the Old, or of the New Testament.

Again,

If *Luther*, or any other Learned Man among the Protestants, or of the Reformed in the Churches above mentioned have either Interpreted the Scripture in something amiss, or have doubted of some one Book of Scripture, whereof doubt also hath been made of old in the Church of Christ, we are not to defend their Expositions, or to approve their Judgement.

Again,

The particular Opinions of Luther and Lutherans, are not to be objected by the Papists against the Reformation of England, France, the United Provinces, &c.

1. **F**OR these Reformed Churches are not bound to justify all *Luthers* sayings, and the Lutherans, and their private Opinions, no more then the Papists will be content to avouch whatsoever hath been spoken or published by any

one, or other famous man of their Sect.

2. Which thing if they will take upon them to perform, then let them profess it, or else they offer us the more injury, that object still against us a saying which was never either uttered or allowed by us.

3. This might suffice men of indifferent Reason.

Of Luthers Error concerning the Bodily Presence in the Sacrament.

Luther retained this Error of his old leaven, wherewith in time of Papistry his Judgement was corrupted.

Another Answer of the Reformed to the Objection made by the Jesuites against Luther in regard of his Error of Consubstantiation, That therefore his Refutation of their Doctrine is not to be considerable.

THe Reformed again return this answer to that Objection.

1. That although *Luther* therein something swarved from the Truth, yet that he might bring in other Causes, assured thereof out of the Word of God, reject the Opinions of such as dissent from the same word.

2. Otherwise no Man in Defence of Gods Truth may challenge, or bid Defiance to the Adversaries

Adversaries thereof, seeing they have no Privilege or Charter granted to them, but that themselves also may be deceived.

¶ Again, *Concerning* Luther.

1. **L**uther say the Reformed was an excellent Man, and a worthy servant of Christ.

2. Whose Ministry especially it pleased God to use, in revealing to these Times the Son of Perdition, who sitteth in the Temple of God, and advanceth himself above God.

3. Yet *Luther* was a Man.

4. And therefore no marvel if he were not exempted altogether, as from Ignorance, so also from Infirmities.

¶ *Concerning the Contention between Luther and Zuinglius about the Sacrament of the Lords Supper.*

I.

1. **T**his Contention and Dissention was a very hard one, hotly debated in many Books.

2. And the same hath continued since, to the great hinderance of the Gospel, and offence of many.

3. In which contrary Writings and Discourses are found oftentimes harder speeches of either against other then were to be wished.

4. Now do come in the Popish Writers like

crafty enemies, and gathering a heap of such speeches out of sundry of their Books, do insert the same in their Books, to make their Readers acquainted therewith; that seeing such earnest contention among the chiefest Professors of the Gospel, they may be further withdrawn in alienation of mind from the love and liking thereof.

2.

Examination of that matter.

1. **T**Hose speeches of either against other, which are harder oftentimes then were to be wished, are yet such as the godly Servants of the Lord in contention about the Truth sometimes are moved to utter against their Brethren.

1. *S. Paul* openly and sharply reprehended *S. Peter* to his face; whereat wicked *Porphyrie* caught a like occasion to rail at Christian Religion long since; as our Adversaries do at these dayes.

2. What a violent and troublesome contention was there between *Theophilus* of *Alexandria*, and good *Chrysostome* of *Constantinople*?

3. Who knoweth not how sharply *Cyrillus*, a learned and wise Bishop of *Alexandria* hath written against *Theodoretus*, a good and Catholick Bishop, in a Controversie touching the Catholique Faith; both Bishops, both Catholiques, both Learned, both Godly, both Excellent Pillars of the Church.

And

And yet he that readeth both their Writings, would think that both were dangerous Enemies of the Church, and of the Faith of Christ, and to be avoided of all Christians.

2. So in the Books of *Luther*, and of *Zuinglius* and of those that maintain either part, appeareth (we grant) great sharpness and bitterness of Dissention, who all notwithstanding, if we set the heat of Dissention aside, were as godly, as learned, as zealous Christians as the World had any.

The Reformed Religion and Church are not Heretical.

1. **W**Hat if the Romish Church condemned *Luther*, Shall we say therefore that *Luther* is an Heretick?

2. The Church of *Jerusalem* condemned Christ, and Him, and his they would have denied to be the true Church, but for all their Denial, it was not less the true Church.

3. The Accusation of being Heretical, nothing touches our Reformed Religion and Church. For, by Gods Grace we are far from all kinde of Heresie, and hold no other Doctrine then that which the Prophets, and the Apostles, and Jesus Christ himself have taught us, and which is plainly contained in the Books of Canonical Scripture.

¶ *The Jesuites maintain the contrary, but by a False Ground, which is one of their great slights.*

Jesuites.

1. **T**HE Doctrine of the Jesuites is, That for not to be an Heretick, one must have Communion with the Church of *Rome*, and acknowledge the Pope to be Vicar of Christ, and Successor of *S. Peter* in the Quality of Head, and Monarch of the Church; which Church of *Rome* they presuppose to be the Catholique Church.

Answer of the Reformed.

1. **T**HE Reformed do answer to that Doctrine of the Jesuites, That it must first appear that the Now Church of *Rome* is the Catholique Church, before he that is separated from his Communion can be justly convicted of Heresie, which is also to be said concerning the Pope; It must appear that he is *S. Peters* Successor, and the Head and Monarch of the Church.

2. Which the Jesuites shall never be able to do, and yet never have done; for since the time that the Ancient Fathers of the Church did call the Church of *Rome* Catholick Church, the course of that Church is turned, and the See of *Rome* hath declined and degenerated from her sincere Faith to detestable falshood.

3. Let

3. Let the Jesuites restore unto us the old Church of *Rome*, and we will never separate ourselves from her Communion.

4. But of that Church they have nothing left but the Walls, and old Rubbish.

5. And yet still they brag of the Name of the Catholique Church.

Exception of the Jesuites.

SO indeed *Calvin* answereth, say the Jesuites, But it shall not serve the Reformeds turn, for *Optatus* say they, proveth himself to be in the Catholique Church, because he joyned himself to *S. Peters* Chair.

Answer of the Reformed to that Exception.

AND what do the Jesuites call *S. Peters* Chair?
1. Is it the external Seat, or the Succession of the Bishops? They shall never prove it.

2. And the contrary, say the Reformed, we can easily object out of *Optatus* himself, *Optatus* calleth *Syricus* Bishop of *Rome* his Fellow, and the companion of other Bishops who held a sound and Catholique Judgement, with all those *Syri-
cus* agreed in one Society and Fellowship; By their Letters sent one to another, as Witnesses of their consenting in Doctrine, and lawful Ordination.

Optatus then proveth that he was a Catholique,
because

because he kept the Catholique confession and conjunction with *Syricius*, and with others Bishops.

2. Secondly the Reformed do answer, that *Optatus* Argument was good against the Donatists, who did separate themselves from the Communion of the Catholique Church, while they consented not with these Churches where the Doctrine of the Apostles, and a lawful Ordination of Bishops did ever flourish.

3. But that is nothing to us Reformed, and specially to the Reformed of the Church of England.

It is not a sound Argument to convince the Reformed of Schisme, because they have separated themselves from the Church of Rome.

The Jesuites do maintain the contrary.

I. **A**ND in that regard, thinking to touch the Reformed, who have separated themselves from the Church of *Rome*, they produce the Authority of *Optatus*, who did reprove the Separation of the Donatists, and did argue them to be Schismatical, because they had separated from the communion of the Catholique Church.

Answer

*Answer to the Jesuites, and Refutation of
their Argument.*

1. **A** Very good Argument indeed, and *Augustine* observed the same course; and it was a good Argument, That the communion of the Church should be objected to the Schismatical Donatists, which seditiously without cause separated themselves from the Church.

2. But this Argument employed by *Optatus* against the *Donatists*, makes nothing against the Reformed, who have separated Themselves from the Church of *Rome*. For the said Reformed deny the Church of *Rome* to be the Catholique Church.

3. And therefore the Jesuites cannot by this Argument of *Optatus* convince us of Schisme, although *Optatus* might thereby confute the Donatists.

4. It must first appear that the Church of *Rome* be the Catholique Church, otherwise the Reformed cannot be convicted of Schisme.

5. In the time of *Optatus* the Church of *Rome* was the Preserver of Religion, the Maintainer of the True Faith, and she shined like a Star in the sight of all other Churches.

6. No marvel then if the most holy Fathers esteemed much, and revered this Church, and urged the Schismaticks with the example of it, and also the Hereticks of their time, as a great prejudice unto them.

7. But

7. But since that time the course of that Church is turned, and the See of *Rome* hath declined and degenerated from her sincere Faith, to detestable Falshood.

8. Let the Papists, as we have said before, restore us the old Church of *Rome*, and we will never separate our selves from Her.

9. But of that old Church of *Rome* they have nothing left but the Walls and old Rubbish.

10. And yet they still brag of the Name of the Catholic Church.

Of the Differences in Religion between the Calvinists and the Lutherans.

1. **T**He Jars and Dissentions between the Lutherans and Calvinists are neither many, nor so material, as to shake or touch the Foundation; easily reconcileable, if men of any moderation had them in handling.

2. The bitter speeches of *Luther* none can excuse, and much less the virulent Pamphlets, and Proscriptions of some of his Disciples, who in a preposterous imitation of his Zeal, are little less then furious; But the consequence of Opinions must not be measured by the Passions or Outrages of opiniate men. Two Brothers in their choler may renounce each other, and disclaim their amity, yet that heat cannot dissolve their inward and essential Relation.

3. The Divisions of the Lutherans and Calvinists,

nists, namely of the moderate of either side, are rather in formes, and phrases of Speech, then in substance of Doctrine.

4. The first, and main Controversie between them, is that about Consubstantiation, which after occasioned that other of Ubiquity.

5. In both these Controversies the main Truth on both sides is out of Controversie, That Christ is really and truly exhibited to each faithful Communicant, and that in his whole person he is every where. The doubt is only in the manner how he is in the Symboles, and how in Heaven and Earth; which being no part of Faith, but a curious nicity, inscrutable to the Wit of Man, we should all here believe where we cannot understand; and not fall a quarrelling about that which we cannot conceive. How, or why are saucy Questions in Divine Mysteries, *Just. Mart. in Expos. Fid.*

6. I omit the Questions of Predestination, being no less debated in the Roman Schools, then in the Reformed.

7. Their other Differences in Ceremony or Discipline, are diversities without Discord.

8. All wise men in the World have ever thought that in such things each several Church is left to her own Judgement and Liberty, so as she keep her self to the general Apostolique Rule of Order and Edification, and to the general Judgement and Practise of the Church Universal, See *Tertull. de virg. vetand. cap. I. Fermit.*
apud

apud Cyprian. Epist. 75. August. Epist. to Socrat. Hist. lib. 5. cap. 21. &c.

9. Though the Body of Religion in divers Reformed Churches and Countries be clothed in divers Suits, and Fashions, yet for substance it may be one in all.

In all these contestations, as it commonly falls out, blessed be God, they that are for Truth, have ever been for Charity, and mutual Toleration, as appears by their published Writings, all tending to Pacification. *Vide Junii & Paræ. scripta Irenica.*

10. *Luther* himself, though of a rough and vehement Spirit, yet before his death, being tempered by milde *Melanchton*, that honour of *Germany*, did much relent, and remit of his rigour against *Zwinglius*, and began to approve the good Counsels of Peace. *Admonit. Neustad. de Libro Concord. cap. 6. p. 236.*

And

11. Among the Lutherans all are not of the same intractable Disposition: As they in *Polonia* for instance, where the followers of *Luther* and *Calvin* have long lived together in a fair and brotherly concord and communion, notwithstanding their several Opinions, which they still retain, *vide Corp. Confess. Et ibi Poloniæ consensus.*

12. Since then our Discords are of no higher Degree, we say as *Prudentius*, a Christian Poet, of the Unity of his Times; It hath been a little violated,

violated, but is defended by Faith her Sister,
in whose company being safely come off, she
laugheth at her wounds, as being easily curable.

Fraud.

*A Discovery, and Refutation of a New Way, and
Subtle Cunnings of a Seminary Priest of Rhemes
against the Reformed Religion.*

I.

THis Way and Cunning is to bring continual
Allegations of Testimonies out of the Reformed
own Writers craftily brought in their Books
to shew a dissention of Judgement among the said
Reformed Writers, that so the Readers of the
Books of those Popish Writers, may be Induced
to think the worse of the Reformed Religion.

2.

A Refutation of this New Slight, and Device.

THis Device is full of Fraud, Dishonesty, and
Malice, taking Advantage of Mens Infirmi-
ties and Imperfections against the Eternal Truth
of God, which the said Popish Doctors cannot
by ordinary and lawful kind of Reasoning Re-
fute.

Concerning the Acknowledgement of a Seminary Priest of Rhemes, That three Articles of the Controversies which were propounded by Bishop Jewell in this Sermon at Paul's Cross, in which he made his Callange were, and are of weight;

1. *The Supremacy of the Pope,*
2. *The Corporal Presence,*
3. *And the Sacrifice of the Mass.*

Examination of this Acknowledgement of the Seminary Priest by the Reformed Doctors.

I.

1. **I**N that acknowledgement the Seminary Priest hath uttered his Judgement of the rest of the Articles that are in Controversie, that they are not of such weight as his Church would have them to be esteemed.

2. And of these three Articles he might with as good Reason have excepted the two latter, and so make the first only a matter of weight.

3. For that Article indeed is the substantial Point; in maintenance whereof all the Popish Writers Labours are bestowed, otherwise were it not for defence of their Popes wicked, unreasonable, Antichristian Monarchy, they could easily agree with us for these two, and for all the rest, we doubt not.

2.

But what did the Priest in his Acknowledgement think then,

1. Of Private Mass;

Is it a thing of no weight, as there he would have it accounted? There is not we suppose any thing in the *Rome Church* more used, or better liked

2. What he did think of the half Communion?

3. What he did think of the Latine Service?

4. What he did think of Images?

5. What did he think of the keeping of the Scriptures in a Tongue unknown to the People?

6. And what did he think of other such Heads of the *Romish Religion*?

3.

1. Are they of no weight?

Are they Trifles?

Are they not worth the striving for?

2. Then let the Popish Writers give over all defence of them.

1. Let Private Masses be abolished.

2. Let the Communion be administred in both kinds, according to Christs institution.

3. Let the publick prayers be said in the Tongue that every Countrey useth.

4. Let Images be burned.

5. And all Idolatry forbidden.

6. Let it be lawful for the People of all Coun-

tries to read the Scripture in their own Language.

7. Let there be no controversie about the other Articles.

3. For while they stand so stiffly in maintenance of all these, and others, They cannot truly say, and bear us in hand ; That they are not of weight in their Account.

The Reformed Churches truly ; and properly so called, are Pure, and Orthodox Churches ; And their Faith is sound and not Hereticall, as falsely they are termed by the Church of Rome.

1. **I**T is that which must be acknowledged by some certain Notes and Marks.

For as we judge of Coine by the pair of Gold Weights, and of Metals by the Touch-stone, and of Glassen and Earthen Pots by the sound, so ought we to judge of the Church by her Marks.

2. The true Touch-stone of the Church is the Truth. It is the Scripture. It is the Word of God.

For the true Sheep of Christ are those who hear the voice, who know him, and follow him, *John* 10. 27. It is the Lords Camp, who marcheth after this Pillar. And the Apostles Church is builded upon the Foundation of the

the Apostles, and Prophets, Jesus Christ himself being the chief Corner-stone, *Ephes. 2. 20.*

We hear saith St. *Augustine*, found Christ in the Scriptures, let us also seek there the Church. And if they have the Church on their side, let them show it onely by the Canonical Books of the Divine Scriptures.

As to know whether a Line be strait, a strait Rule is applied unto it. Even also to discern a pure Church from an impure, there is no other means than to see and observe whether it doth agree with the Rule of Practice, which is the Word of God.

3. Under which Word of God the pure Administration of the Sacraments of the Church is also to be comprehended; Because the right use of them is prescribed in the Word of God.

4. Now by this true and certain mark of the Church, we prove that the truly Reformed Churches are pure, and Orthodox Churches, because from point to point they follow it.

The Articles of their Doctrine as the generous young Eagle do fixly behold the Sun, and without at all feeling the Eye-lids.

5. If it were true, as it is pretended by our Adversaries of the Church of *Rome*, that the Religion of the said Churches should be false, and that they were deceived, then it should follow, that Christ, the Prophets, and the Apo-

stles should have deceived them; Because they defend their Institutions, and imbrace their Doctrine, which to think onely were blasphemie, and yet more to say it.

The Reformed Churches are not Schismatical.

*For having separated from the Romish Church.
As falsely they are accused thereof, by the
said Roman Church.*

1. **H**AVING sufficiently shewed that the truly Reformed Churches are not Heretical, we must pass further. And shew also that they are not Schismatical, because they have separated themselves from the *Roman Church*.

2. For that cause they are not Schismatick, because they have had just causes of their Separation; Which we demonstrate in this manner.

3. For not to be Schismatick, in making separation from the Communion of a Church, that Church must be corrupted and impure.

And this corruption and Impurity must be in the Doctrine, and not simply in the manners. And the said Separation must be for a Doctrine contrary to the Word of God, which overthroweth the grounds of Salvation, and annihilate the Faith.

And besides which Erroneous Doctrine be publickly authorized, and maintained by armes, and the fire.

4. When

4. When that doth meet and happen in a Church, and that there are other Churches that God hath delivered, and freed from Error, then there is a necessity to withdraw, and separate from such a corrupted and defiled Church for not to be partakers of her sins, and not to receive the plagues of which she is threatned of God, *Rev. 18. 4.*

5. And yet before that all endeavours must be done to procure Remedies to the evil, after the example of the Children of *Israel* who before they did retire themselves from *Babylon* did carry their hands to her wounds to cure them, but seeing that it was in vain they resolved to forsake her to go in *Jerusalem*, there to serve God according to his word, *Jerem. 51. 9, 10.* These be their words, *We would have healed Babylon, but she is not healed, forsake her, and let us go every one into his own Countrey:* So the Apostles did not separate themselves from the Jews to turn towards the Gentiles but after that they had rejected their word, and made themselves unworthy thereof.

6. It hath been for that, and after the same proceeding, that our Fathers by thousands did separate themselves from the *Roman Church*.

7. For which Retreat and Separation we are wrongfully accused of Schism, for it is the Church of *Rome* which is Schismatick, and not our Churches, because she hath given the Cause, and the necessity to our Separation.

Now

Now it is the Cause and not the Separation which maketh the Schism, as the *Canonists* do teach.

8. So the Apostles were not Schismatics in separating themselves from the *Pharises*. But it were the *Pharises* that were such.

9. The *Roman* Church hath given cause to our separation.

1. By her false and Erroneous Doctrines.

2. By the Domination of Antichrist.

And, 3. By the strange cruelties which she did exercise against us, when we did endeavour to repurge the Temple from the corruptions which the Devil had sowed therein, during the darkness of Ignorance. As antiently the *Samaritans* did pollute the Temple of *Jerusalem* in shedding therein Dead-mens Bones during the darkness of the night.

10. Having been so dealt with ; who can lawfully revoke in doubt, that our separation hath not onely been most necessary, but also most just.

11. The Reformed Churches for the above-said Reasons separating themselves from the *Roman* Church, did not thereby separate themselves from the Communion of the Catholick Church, Rather they are entered in it. Such a separation hath not been a forsaking of the Church of Christ, but a going forth from *Babylon*. An escape from *Sodom*. A quitting of a Pestiferous House, and which threatneth of ruine,

12. In

12. In a word, by such a Separation the Reformed Churches did separate themselves only from a particular corrupted Church.

1. For when the *Roman* Church was in her greatest purity, she was not the Catholick Church but onely a member, or a part thereof, besides which part, there were many others even more ancient than the *Roman* Church, the Church of *Antioch*, and the Church of *Alexandria*, and the Church of *Greece* were also; as the *Roman* Church, parts of the Catholick, or Universal Church.

2. And the said *Roman* Church such as it is now, and hath been in these last Ages, ought not to bear the Name of a Church without adding unto it, that it is an Impure, Idolatrous, Heretical, and Antichristian Church.

1. *Rejection of the Injurious Names Given unto the Reformed by the Jesuites and other Popish Writers.*

2. *Representation of the Laudable Names which the said Reformed do approve and make use.*

I.

SOME of the Popish Writers do talk much, and Dispute to, and fro, by what Name they may call the Reformed,
 Either Christians,
 Or Catholicks,
 Or Hereticks,

Or Protestants,
Or Zuinghians, Lutherans, and Calvinists,
Or Sacramentaries.

Answer in General to the giving of those Names.

THe Papists do call indeed the Reformed at their pleasure by such Names as their malicious and railing Spirits can invent, sometime by one, and sometime by another.

Of the Names, Christians and Catholicks.

1. **C**hristians, and Catholicks, the Papists will not have the Reformed to be called.
2. They reserve that Denomination to themselves.
3. And yet notwithstanding to them of all Professors of Christian Religion; the same doth least appertain.

The Reformed do not deserve the Injurious Name of Hereticks, and do slight such a Name.

1. **T**He Reformed for their part so long as they are sure that the Doctrine which they follow is the eternal word of God, and the Gospel of his Son Christ: as they are by Gods Grace most sure, seeing it is plainly set down in the Holy Scripture of the Old, and New Testament, they care not what the Papists do think

think of them, or what they spake of them, or by what Name they reproach them.

7. If they blaspheme the Doctrine of Christ, and call it Heresie; not fearing or sparing the Lord himself; it is no wonder if they revile them with all opprobrious names that can possible be devised.

The Reformed reject the names of Lutherans, Zuinglians, and Calvinists.

1. **T**hey do Declare, that they are not Lutherans, nor Zuinglians, nor Calvinists, because they maintain not any private or proper Doctrine of *Luther*, or of *Zuinglius*, or of *Calvin*.

2. No more then the Faithful in the Primitive Church to have been called Paulines, or Petrines, or Athanasians, or by the name of any other such Minister of Christ.

What the Reformed say of the Name of Protestants

1. **I**f the Papists think it belongeth not to us Reformed of *England* and *France*, &c. let them give it to those whose it is.

2. Being not a Name of Schism, or of Sect; it may as well be used as the Name of Catholics, and for Distinction sake only.

3. Having begun first at the Diet of *Ausbourg*. we are enforced to use it.

The

*The Reformed are truly Christians and
Catholicks.*

1. **W**E Reformed tell the Papists, notwithstanding their Opprobrious Names, that if a Christian be he that believeth in Christ, according to his word; and if Catholicks be they that professe the universal Faith of Christ, we are truly Christians, and Catholicks, believing so, and professing so.

2. And are content with these Names, and desire no other.

¶ Let the Papists be called as they will, the Reformed who Reprove and Confute the multitude of their Names will not be grieved at them.

1. **L** Et the Papists be called Diversly,

Franciscanes,

Benedictines,

Dominicanes,

And whatsoever other Title they can take up; the Reformed are not grieved at the multitude and variety of their Names.

2, Who being in Truth almost any thing rather then Christians, delight in any Name, rather then in the Name of Christians.

Against

*Against the Reconcilement, and Reunion of the
two Religions, the Reformed, and the
Roman.*

1. **B**Eing true that the Roman Church is Here-
tikal, and Impure. And on the con-
trary the Reformed Churches, Orthodox, and
Pure.

It follows manifestly that there can be none
well grounded hope to agree, and reunite Po-
pery with the Reformed Churches. And there-
fore that the labour of those who would think
upon such a thing were not a seasonable labour.

1. Because that in the differences which are a-
mongst us, we are so contrary one to the other,
that the one do clearly maintain the Negative,
and the others the Affirmative.

Now it must necessarily be that one of the
Propositions be true, and the other false; Be-
cause two contradictories cannot be together
true.

And it is not possible to soulder them by the
masticke of some distinctions, having no ground
in the Word of God.

2. The Errors of the Church of *Rome* have been
solemnly ratified and confirmed by the Council
of Trent, upon pain of Anathema; And there-
fore since that Ratification, and confirmation,
there is no way nor mean left of reconcilement,
and Agreement.

For

For if there were, the said Church should be bound to acknowledge her Errors to the end that they may be reformed. And to disanul, and abrogate concerning them the Canons of the said Council of Trent, which is not to be expected from her as long as she shall maintain this poin, as she doth vehemently, that she cannot Erre.

And that she layes down, and propounds no other Principle of Faith than her belief.

Against Toleration of false Religions, with the pure, and Reformed, when they differ in Fundamental grounds.

1. **I**T is not onely evil to do, but also to suffer evil, when it is in our power to hinder it. Therefore Religion differing in Fundamental Grounds, are not to be Tolerated together.

2. This is proved by many Arguments; Drawn,
1. From the Law, forbidding to plow with an Ox, and an Asse. And punishing Idolaters with Death, *Deut.* 22. 10, 11. and *Deut.* 19. 6. 8, 9.

2. From the Gospel denying the service of two Masters, *Mat.* 6. 24. And interdicting all fellowship, and communion of light with darkness, or Christ with Belial, *2 Cor.* 6. 14, 15, 16.

3. From the Spirits Bill of enditement framed against the Angels of Pergamos, and Thyatira, for tollerating the *Nicolaitans*, *Rev.* 2. 15. & 20.

4. From

4. From Gods threatening to cut off all such as swear by him, and by Malcham, *Zeph. 1. 5.*
5. From the Imputation which is laid by the Spirit upon many Kings of *Israel*, and *Judah*, for not taking away the High places, *1 King. 15. 14.*
6. From the Examples of *Asa*, *Josiah*, *Ezekiah*, *Constantine*, *Jovian*, *Theodosius*, and other Religious Princes, who by severe Laws restrained Heresie, and Idolatry, and constrained the true worship of God.
7. From the great danger of Heresie, which like a Canker soon spreads over the whole body of the Church; and if it be not looked into, killeth and that eternally thousands of souls breaketh the bands of Nature, and cutteth in sunder all sinews of human Society. Putteth enmity, variance and implacable discords in families; Soweth seeds of Sediti- on in the State, and Rebellion against the Prince.

*Refutation of this Slander of the Popish Doctors.
That the Reformed are Enemies to Scriptures.*

1. **T**He Reformed say that this is indeed a ve- ry impudent Slander.

2. For who ever thought, and spoke more Honourable, Reverently, and with more due Regard of the Scriptures, then they. Who have received, and imbraced all Scripture gives

given by Inspiration as the very voice of God himself; Holding it for the onely Ground, and Rule of their Faith, and Religion. And so resting in it, as that they desire no other help as necessary to Salvation. Which if they had not with more diligence, and devotion defended, then the Romanists ever did, long ere this the glory of it had perished; and it had been counted as a dead Letter.

3. For what have the Reformed done for these many years with more endeavour and diligence, then to maintain the Majesty and Excellencie of the Scriptures.

4. Which the Romanists have so unworthily violated.

5. And yet they blush not to match the Reformed with the Manichees, and Ebionites, who have violently laid villanous hands upon those Sacred Books.

Of the Apocryphal Books excluded from the Canon by the Reformed Churches.

Jesuits.

THe Jesuites and other Papists do demand of the Reformed, by what Authority they Maime, and Rob the Corps of the Bible.

Answer

Answer of the Reformed to that Demand.

1. **W**E offer no violence to this Body, neither do we cut off any which do appertain to the substance and perfection of it, we pull away no Member.

2. For we do not cut out any true Canonical Scriptures, but cull out such as are not Canonical, but foisted in and Counterfeit.

3. Herein we do the Canonical Scriptures no injury, dividing them from such Books as are not of that absolute Authority. That they which are in truth Canonical may remain intire, and whole together; no more then the Shepherds doth injury to the Sheep, in sorting the Goats, and other Cattell from them.

The Doctrine of the Reformed Churches, and particularly of the Church of England, that the Ministers of God hath power to Forgive Sins, if the Sinner repent and believe the Gospel; maketh not the English Reformed Ministers to be Priests as they are called in the Church of Rome.

1. **W**E Reformed say, that the Ministers of God hath power to forgive sins, not in some Cases only, but in all whatsoever, if the sinner repent and believe the Gospel.

2. This Authority is given unto him by Christ,

3. This

3. This in the State and Church of *England*, the Parliament, and the Communion Book confesse.

2.

1. **N**evertheless a Popish Writer is far from his purpose, to prove thereby the Popish Order of Priesthood.

2. For this maketh not the *English* Reformed Ministers to be Priests, as they are called in the Church of *Rome*; but Preachers of Repentance, which bring the glad Tidings of the Gospel to all those that be heavie laden, and desire to be refreshed.

3.

1. **N**either have they power themselves to forgive sins; but God alone forgiveth sins, *Mark* 1. 7.

2. But having the word of Reconciliation, committed unto them from God, they offer pardon, and in his Name pronounce pardon to the sinner that believeth, and that turneth from his wickednesse and sinnes unto the Lord.

Refutation of this Accusation of the Jesuites, and other Popish Writers, that in the Religion, and Doctrine of the Reformed, their is no Stay or Certainty.

1. **W**hat greater stedfastnesse in Religion can be required, then to hold Gods Word, which we Reformed profess to be the Ground we build our Faith?

2. If

2. If the Popish Doctors can shew wherein we swarve from it, we will not refuse their Instruction.

3. But that they cannot do, for we plant not our Religion in mans Judgement, and in the uncertainty of Traditions in vain Ceremonies and Devices, as the Papists do.

4. But in matters of Faith, and Religion, we depend upon God; who in the Scriptures of the Old and New Testament, hath delivered to his Church one certain, Uniform, and perfect Doctrine; to which we add nothing, from which we take nothing away, in which we settle, and ground our selves.

In matter of Points of Religion, the private Judgement of some few, is not to be objected by the Popish Doctors against the consent of a whole Reformed Church; And therefore conclude, that in our Reformed Religion, we have no certain staie.

1. **F**Or then may we Reformed, in like manner, and by as good reason argue against the Papists for a thousand such matters, wherein hath been no small dissention among the Popish Divines; That the Papists have no certain ground of their Faith.

2. That appears by the following Examples.
1, A Cardinal of *Rome* hath openly defended and taught, that the Apostle *S. Paul* permitterh

one Wife to Priests, and to others more; And that plurality of Wives is not forbidden, either by the Law of God, or by the Law of Nature; This Cardinal was *Caietan*, the Popes Legate in *Germany*, and the great Adversary of *Luther*, *Katherine*, hath noted this among his manifold Errors.

2. And another Popes Legate writ, and published in print a Treatise in commendation of a foul sin, for which he was greatly and grievously punished by the Pope, being preferred to a great Archbishoprick.

3. *Pighus* saith, that Justice in us is a Relation, wherein he hath exceedingly offended the other Popish Doctors, and Writers.

3. May we Reformed Now by the Papists Example hereof conclude, that this is the Doctrine of the Roman Church; That thus the Papists do believe generally; or else that there is no stay in their Religion.

Refutation of this Accusation of the Jesuites, and others Popish Doctors, that in the Reformed Churches; There is no Unity, but great Differences.

1. **W**E Reformed say, that greater Difference shall not the Popish Doctors find among the true Professors of the Gospel, and Reformed Churches, then may be amongst the children of God.

2. When

2. When such bitter Dissention was between the East and the West Churches, about the day of Pascheover, and the same continued so many years with great offence, and Alienation among the Faithful; yet they ceased not for all that to be the Churches of Christ.

3. Neither is it ever to be hoped for, that such perfect concord shall be among the Professors of Christs Religion, that they shall agree most joyfully together in the Truth, or in every particular point thereof.

4. Yet let us add; That although the Tyrannical, and the worldly, and the carnal provisions for keeping of Unity above Represented, be not amongst the Reformed Churches, notwithstanding through Gods grace and blessing, all Churches Reformed agree soundly in all Articles of Faith that are substantial, and necessary to Salvation, and shall so do unto the end.

Refutation of this Accusation of the Jesuites, and other Popish Doctors; that in the Doctrine and Religion of the Reformed Churches, many Paradoxes are to be found, and that in General.

1. **H**ierome said, that he would not have any man to be patient, if he were suspected of Heresie.

2. And therefore in so much the worse part do we Reformed take it, that so many Para-

doxes, false and horrible, be by the Jesuites and other Popish Doctors objected against us.

3. And indeed those Jesuites, and others of the Popish Clergy that do object them to us, do in this place manifest an horrible Impudence and audaciousnesse; for unlesse they had quite and clean put off both all Religion of God, and Reverence towards Men, they would never have admitted so much Impudencie into themselves, as to upbraide us with these monstrous Opinions.

4. But we perceive what they intend, for they hope that by slandering boldly, somewhat would alwaies cleave fast, which one of them was wont to say.

5. For sith they lack true Imputations whereby they might oppugn our Churches, it remained, that either they should leave off writing, which were their honestest way; or at least, devise some slanders, which they would cast like venomd darts upon us.

6. Which thing is both in it self, very filthy, and also a sure Argument of their desperatenesse.

7. When we handle in particular the Controversies that are between us, by Gods grace we shall so wipe away these their Paradoxes, and Impossibilities, that all men shall perceive that they are ascribed to us by them most falsely and most impudently.

8. In the mean time we intreat the Reader

to

to observe this, That those pretended Paradoxes are either such things as that nothing can be truer then they, or else, that they are craftily and treacherously wrested by them in a perverse meaning.

It is the Doctrines, and Religion of the Church of Rome, that many Paradoxes are to be found.

I.

THe Jesuites publish, that there are Paradoxes in great number in the Reformed Religion and Doctrine, and do endeavour to manifest it by many Instances, which they propose.

But although they have stirred this Puddle to the bottome with all their diligence, yet they have found so much as one Paradox, or a piece of a Paradox of the Reformed.

2.

1. **B**Ut now if the said Reformed should but a little make search into the most filthy Puddles of the Popish Writers, as to reckon up what they have affirmed,

Of God,

Of the actual Providence of God,

Of Predestination,

Of the Person, and of the Offices of Christ,

Of Original Sin,

Of the Law,

Of Righteousnesse, and Justification,

Of Purgatory,
 Of the Pope of *Rome*,
 Of the Sacraments,
 And of the rest of the greatest Matters in Religion; how many Carts should they fill with Paradoxes, horrible to be spoken or thought.

2. We forbear at this present, handling but general Observations, to stirre this common Sewer: but we will do it hereafter, by Gods grace, when we take in hand the particular Controversies about the said common places that have been mentioned.

*The Renowned Doctors of the Reformed Churches
 are impudently accused of Ignorance, by the
 Jesuites, and others of the Roman Clergie.*

1. **F**OR we Reformed do ask of these Jesuites, and their fellows, and demand to know of them what Learning is, wherein it consisteth, and how it may be gotten.

2. Unlessse they have some special means, and as it were some secret way to attain unto it which others have not.

The said Reformed see not why the Jesuites and others such like Popish Doctors, should think that they have gotten a greater Measure of Learning and Wisdome, then others who have used as great indeavour as themselves.

3. And therefore the said Reformed Doctors
 may

may think that it is some spice of Pride in the Jesuites and their fellows, to object Ignorance unto them.

4. Who for any thing that appeareth, have no cause to bragge of such knowledge, or to challenge more to themselves then they may safely grant to another.

5. Besides, there are none of the Reformed Doctors, how unlearned soever the Jesuites, and others their fellows think they are, but by the grace of God, and the Light of his Word, can easily discover the Falshood and Corruption of the Religion of the Church of *Rome*.

There is an unity in the Protestants Faith, and Concord among the Protestants: And how Considerable against the Slanders of Papiſts.

1. **W**E acknowledge that there be differences and jarres among the Protestants.

2. But we deny that there is any such discord or difference among them as dissolveth the unity of Faith Essential to the true Church.

3. The difference among the Protestants is no other then such as hath formerly been in the true Church of Christ, since the Apostles age, which is represented in the end of this *Thesis*.

4. It is not in point of Faith, or Primitive Articles of Faith, or about things Essential in the object of Faith.

1. But

1. But the difference is either in accidental, probable and secondary points.

2. Or touching things difficult in Religion, for the searching out of the verity whereof it is profitable, that Learned men proceeding modestly, do dispute pro, and contra.

3. Or else the disagreement is personal, either among private men, or raised by private men, Schismatically, and Factiously against the Church.

5. Now if our Adversaries, who object Division unto the Protestant Churches, dispute the question of Unity in it self, the Scripture, and the Fathers, and the History of the Church will convince them; That Unity in the substance of Faith, and of Religion, observed by the firmest Members of the Church, is simply necessary, and an essential property of the Church.

And other Unity is of the perfection and well being of the Church, and yet contingent and variable; sometimes greater, sometimes less, and at no time absolute in all the parts; And the same many times is greatly wanting, by reason of the Malice of wicked Imps.

6. In the dayes of *Constantine*, wherein it is acknowledged by all men, that the visible society of Christians was a true Church. There hapned so grievous and unseemly contentions among the Bishops, and Pastours, that the discord of Christians was brought upon the Stage. And Religion was derided, and traduced by Infidels.

7. Saint

7. Saint *Augustine* acknowledgeth, that the concord of Godly men in this Life, wherein they are not perfect but proficient, is sometimes interrupted with discord, and dissention ariseth even among Brethren and Saints. And there be divers things saith he, wherein the best learned, and most worthy defender of the Catholick rule, without prejudice to the Body of Faith do not accord; And one of them speaketh more truly then another of the same thing.

8. If it be objected that *Luther* saith, that the differences between him and *Zuinglius*, and *Calvin*, are not in small points of Government and Ceremonie, &c. The Answer to that is, that *Luthers* personal and fretful speech proceeding from passion, against such as were contrary minded to him, prove that godly men have infirmities, and are sometimes over-bitter one against another. Like as *Cyprian* was against Pope *Stephen*, calling him proud, ignorant, and of a blind and wicked mind; and as *Epiphanius* was against *Chrysostome*.

But they are not sufficient to demonstrate that Protestant Churches want the Note of Unity, neither doth condemning, and Anathematizing one another, imply dissension in profound points of Religion, but may proceed from affection, and from want of charity. This appeareth by Pope *Victor*, proclaiming Anathema against the East Churches, about an Adiapherous Ceremony. It appeareth also by Pope *Stephen*, and
by

by *Sergius*, condemning their predecessor *Formosus*, and raking him, being defunct, out of his Grave, &c.

2.

1. **I**F our Adversaries of the Church of *Rome* will proceed substantially, and prove that there is discord of Faith, and of Doctrine among the Protestants, they must perform these two things.

1. They must produce the principal part of Doctrine belonging to the main object of Faith, and demonstrate that the Protestant Churches, which are reputed Orthodox, are divided in these; For we have nothing to do with Anabaptists, Arians, &c.

2. They must also give instance in such persons as are reputed sound Members, and what parts of the several Churches wherein they live. Not of Novellists, Incendiaries, and Extravagants, which are condemned, and resisted by the sound and best parts of the Church, *Rom.* 16. 17.

A Representation of good Magistrates, and truly Christians towards the Reformed Religion.

1. **S**uch Magistrates are those who have been alwayes zealous lovers of Christs Gospel, and who by their godly Wisdom, have done their endeavour to advance greatly the Lords cause from time to time; And to hinder the practices of the Adversaries.

2. True/

2. True Religious men ought to beseech the Lord to increase in those Godly Magistrates all those Christian virtues, to the benefit of Christs Church, and of the Common-wealth of all the Estates where the Reformed Churches are gathered and tollerated.

Concerning the Church and Religion of England, touching the Conversion of England by Augustine the Monk.

1. **G**alfridus Monumetensis writeth, that before *Augustine* the Monk came in *England*, in the time of *Gregory* the Great, Truth was preached there, and sincere Doctrine delivered. *Vide Godofri. Mon. de Orig. & gest. Britan. Libr. 8. cap. 4.*

2. *Augustines* pretended conversion of *England*, was onely the planting of some trifling Ceremonies.

Of the shaking off of the Popes yoke by Henry the Eight King of England.

1. **I**T is a thing much to be admired that *Henry* the Eight King of *England*, having written against *Luther*, in the *Popes* behalf, and for a reward of his affection and pains, having received the glorious Title of Defendor of the Faith, yet shortly after withdrew himself from the *Popes* Jurisdiction, and became his open and profest Enemy.

2. Which

2. Which Act did seem to many to have proceeded from a cause very little commendable; as if it had been onely in revenge, that the Pope crossed him in the fruition of his pleasures.

3. But it is most certain that the exquisite consideration, both of the Kings, and of the Popes proceedings thereupon, doth cause us to lift up our minds to an higher cause, and obliges us to confess that Gods providence hath been manifested therein, in a particular, and extraordinary manner.

4. And that for the fulfilling in part of S. Johns prophesie, Rev. 17. 13, 16. *In these words, that those Kings which had one mind, and who had given their power, and strength, unto the Beast, shall be them that shall hate the Whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.*

5. O that other Kings for the fulfilling of this Prophesie, would follow the example of this King, and dispose themselves to serve God in a work so important and high.

*Of the Demolishing of Monasteries in England,
by King Henry the Eight.*

1. **K**ing Henry the Eight separating himself from Rome, consequently did very wisely to demolish the Monasteries that were in England, and to cause the Fryars of them to change Habit and Vest of their Order.

2. For

2. For besides that such men by their Errors, Superstitions, Idolatries, and most of them by their foul and corrupt manners, are utterly hurtful to the Church, which they wast and corrupt more and more. They are also greatly prejudicial to the State.

3. Because 1. inclosing themselves in their Monasteries; by that means they withdraw themselves from the Civil Jurisdiction, both in regard of their goods, and of their Persons.

4. From whence often doth follow the Ruine of States; that which remains to bear Arms, being not in sufficient number to conserve and maintain them against their Enemies.

5. 2. Because also, that such persons are as many Creatures, ready for the Popes Service; to rise and rebel against their Prince, if the said Pope gives them command so to do, by the Superiour of their Orders; the reason whereof is, because they do not acknowledge themselves to be Subjects of the Sovereign of the State, in which they live, and are settled, but onely of the Pope.

6. Which thing well known and considered of the Popes, they have not been contented of the Orders formerly established, but moreover have erected new ones, which they have spread every where to Preach their obedience. The number of them in certain States is come to that greatnesse, that they *In France.* may compose ten good Armies.

7. Among

7. Among these last Orders of Fryars, that of the Jesuits holds the first and principal Rank, which leaves to the others the honour of the vows of Povertie and Chastitie, and sticks altogether to that of Obedience, being particularly sworn to the Romish See, to which they swear to obey in all things by a blind obedience, so called, by the which they execute the commands of their Superiours without any Inquisition of the Cause.

8. Which having been well observed by some States, they did judge to be able to remain in quietness and peace, unless they did cast out of their Dominions such dangerous persons, and by Authentical Edicts have declared *Anathema's* all such that should dare to propound the reestablishment of them in the same.

Of the Reformation of the Church of England, begun by King Henry the Eight.

1. **A**Lthough King Henry the Eight had shaken off the Popes yoke, demolished the Monasteries, and beaten down the Images, yet notwithstanding all that he retained to the end of his life, the other Errors of the Romish Church, and did greatly persecute those who did not embrace them.

2. From whence we may perceive that oftentimes great and marvellous works are not begun and ended altogether. And by those who have been the beginners of them.

3. *Asa* did not fully Reform the Church, neither also *Jehosaphat*; But that which was begun by them, was perfected afterwards by the good Kings, *Ezekiah*, and *Josias*.

4. The same thing is apparent in the last Reformation of the Church. It was first begun by *Martin Luther* in *Germany*, and perfected afterwards by *John Calvin*, and other famous Divines raised by Gods Grace to that end.

5. The Reformation of the Church of *England* having been begun by *K. Henry* the Eight, was consummated by his most Worthy Children, *King Edward* the Sixt, and *Queen Elizabeth* of blessed Memory.

6. The Father begun the said Reformation at the Root, and his Children did cut the Branches. Yea we must say that *King Henry* did cut off the very Head of the Romish Beast; and his Children the Fingers, and the Nails.

For what Cause we may separate one from another, in regard of publick Assemblies and Exercises of Religion, onely for corrupt Doctrines, and not alone for corrupt Manners.

Against Independants.

1. **VV**hich is to be noted against Anabaptists, and Separatists; They will not communicate with the wicked, for they pollute all, say they.

2. Yet did not the Prophets flie the Congregation,

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gation, *Hagg.* 2. 4. Nor did Christ abhor the Publicans, *Luke* 5. 30.

3. Then there is a double communicating; one with the exercises of Religion, and another with the works of Darknes. The first is lawful, but the second forbidden.

4. Again, there is a two-fold departure; one with our Bodies, another with our Minds. One from the Evil, and another from the Person.

The first must be followed, *1 Cor.* 5. 10. The other cannot be avoided without departing the world. For onely God is Just, and giver of Righteousness.

The Militant Church prays for forgiveness of sins, *Mat.* 6. 12. And is assured when she shall Triumph, to be blameless without spot, when Death shall lose his sting, and Hell forgoe the Victory, *1 Cor.* 15. 55.

5. Therefore I know not what to say of such Anabaptists, and Separatists, but as *Constantine* said to *Acesius* a Novation Bishop; *Set up a Ladder for thy self, O Acesius, that thou alone mayest ascend up to Heaven.*

If they leave us because we have faults, by the same reason they must needs flie into Heaven, for there is no place on Earth for them.

6. *Attendis zizania, triticum non attendis;* Thou lookest to the Cockle, and the Wheat thou regardest not.

7. When thou dividest thy self from Hypocrite

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crites which are in the Church, thou dividest thy self from the Church, *Et membrum in Heterogeneis perit abscissum*: In Heterogeneal bodies a member cut off, perisheth.

8. O then forsake not the green pastures because of the Goats. Nor forsake Gods House because of the Vessels of dishonour. Nor Gods Wheat because of the Tares. Nor Gods Net because of the bad fishes that are in it.

9. Rather follow the Rule of *S. Augustine* against the Letters of *Petilianus*; bear with the mixture of evil because of the good, lest thou violate the charity of the good because of the evil; neither let us forsake the good because of the evil, but suffer the evil because of the good.

The Separatists of England have no just cause to separate themselves from the Communion of their Parish Churches, for the evil Life and corrupt Manners of some Members of the same.

1. **F**OR was not the Church of *Corinth* more corrupted in Doctrine, and Manners, than they pretend ours to be? Yet *S. Paul* calleth it a Church.

2. Doth not Christ call it his Field, where there grew many Tares?

3. Did not Christ suffer *Judas*, whom he knew to be a Thief and a Traytor, to partake of the Sacrament with his Disciples?

4. Yet these pure Sectaries will none of our

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com-

communion, for that some unclean persons presume to come thither.

5. To whom we answer as *S. Augustine* doth to *Cresconius*; These evils are displeasing to the good, we forbid, and restrain them what we can, what we cannot we suffer.

6. But we do not for the Tares sake forsake the Field; For the Chaffe leave the Floor of Christ.

For the evil Fish break the Net.

For the Goats sake refuse the Fold of Christ.

7. When Religion was partly corrupted, partly contemned in *Israel*, and the Prophets cried go out from them, and touch no unclean thing; Did they then sever themselves from them? I find no such thing, saith *Augustine*, yet doubtless they did themselves what their Prophets willed others to do.

8. *Hoc ergo est exire ore, non Parcere, hoc Immundum non tangere voluntate non consentire.*

9. *Liber in conspectu Dei est, cui nec Deus sua peccata imputat quæ non fecit.*

Neque aliena quæ non approbavit.

Neque negligentiam, quia non tacuit.

Neque Superbiam quia ab unitate Ecclesiæ non recessit.

There

There is a necessity to have a certain Form of Liturgie, for the publick Administration of all the Parts of Divine Worship in the Christian Church.

1. **T**His certain and set Form of Publick Liturgie, is necessary to entertain Uniformity in a National Church.

2. There was such an one in the Eastern and Western Churches, as it appears by their Liturgies which are in our hands.

3. There is such an one in all the Reformed National Churches. As in the National Reformed Church of *France*. And in that of the *Low-countries*. And in the Church of *Geneva*. And in the Reformed Churches of *Germany*, &c.

4. By such a certain and set Form of publick Liturgie, no wrong or injurie is done to the Holy Ghost, as if one would undertake to inclose him within the Bars of certain Words. For if that were true, Christ should have committed such a fault, because he hath given to his Apostles, and with them to the whole Church an expresse and set Form of Prayer.

David also should have committed the like fault, having given us in his Psalms, so many Forms of Prayer, of Thanksgiving, and of confession of Sins. Rather let us say that the set Form of Prayer of our Lord Jesus Christ, and

the Forms mentioned of the Prophet *David*, being proceeded from the Holy Ghost, the Will of God is, that we make use of them, to call upon him by prayer, and to render thanks unto him by the very words of his Holy Spirit.

5. And concerning the Ecclesiastical set Form which we require and commend, by it we do not pretend to prescribe any thing to the Holy Ghost ; But besides the benefit of a National Uniformity, our scope is to succour our common Infirmitie, which is done when the Minister in the Administration of the parts of publick Divine Worship, doth make use of the help of the Church thereupon, and esteems it better to perform it in certain and set words, then to let out from his mouth impertinent, and ill digested conceptions, and words.

6. It is left to the liberty of every National Church, to frame such a set Form of Liturgie.

¶ The Reformed State and Church of England, do condemn utterly and publicly Anabaptists, Atheists, the Family of Love, and also the Separatists.

1. **A**ND if notwithstanding that condemnation, there be such in the State of *England*, and secretly in the Church thereof; so have there been alwayes Hereticks, and wicked persons in the Church.

2. And in respect of them, the Reformed
Reli-

Religion of the Church of *England*, is no more to be accused, then the good Corn may justly be condemned, because together with it many Tares and Weeds spring up, and cannot be avoided.

From the time of the Reformation of the State, and Church of England, the Jesuites and Priests did never cease to trouble them, and assault them.

I.

1. **I**T is not unknown to the Sovereign Prince, and also to the subordinate Magistrates of *England*, how since the Reformation of the Religion, and Church of that Kingdom, the Adversaries, Popes, Jesuites, and Priests, have never ceased to trouble the State thereof; and that, by their Books in great number written and published; and by all other means that possibly they were able to devise; and also to defame that holy Religion of Christ, which through Gods great mercy, and the godly Laws of the Sovereigns, is according to Gods word established in this State.

2. What they have wrought with many of all Estates, and how mightily they have prevailed with that strong, and effectual illusion of Sathan, which hath advanced Antichrist unto that Supremacie of Power, Authority, and Credit in the World, whereof the Holy Ghost,

by S. *Paul*, and by S. *John* hath foretold, lamentable experience can witness; And that in the backsliding, and continual Apostating of many away from us, to the final perdition of such Apostates, to the grief of the Godly, and to the great encouragement, and comfort of the Enemy.

2.

ANd we have no doubt, that all the English Jesuites, and Seminarie Priests of *Rome*, or of the Colledge of *Rhemes*, are all most wilfully bent, and earnestly disposed, to do what harm any of them possibly can, to the Church of *England*.

þ. *All the English Jesuites, and Seminary Priests, by their writings, have gained nothing against the Reformed Religion of England.*

1. **T**Hese English old Souldiers of the Popish party, *Sanders, Harding, Allen, Stapleton, Bristol*, have imployed in the assailing of the Reformed Religion of *England* whatsoever. Either Reading,
Or Leasure,
Or Cunning.
Or Wit,
Or Diligence,
Or Malice,
Could supply unto them, and for all this have gained nothing.

2. Should

2. Should New-discovered others of that kind that are not worthy to be compared with these, hope to Reform that wherein they have failed.

¶. *Refutation of the Censure of the Manners of the State and Church of England, made by the Jesuites.*

1. **H**E that reproveth the Manners of others, it were meet that he should be without fault.

2. Now is there so great a change made of *Rome* upon the sudden? Is their Life now such? Are there Manners begun to be so godly, that the Jesuites being thence returned here Friars, dare strive with us about Vertue, Shamefastness, and Honesty.

3. Howsoever there be in *England* many things done, which ought not to be done; Yet if the Jesuites shall say that there is as great Impunity, and Licentiousness of sins in *England*, as they themselves have seen at *Rome*, which is the very Towre of their Religion, and Kingdom; all men will judge them to be too too impudent.

4. Surely as long as those publick Stewes, and Dens of Whores stand still in *Rome*, the Jesuites could scarce honestly make mention of Manners.

Of the English Service Book, and of the Change in it since the beginning of the Reformation, in the Raigh of Edward the Sixt.

1. **T**He first Service Book of King *Edward*, was not altogether approved by *Bucer*, and *Peter Martyr*, but in some things reprov'd. As the censure of *Bucer* upon the same doth declare. *Vide Bucer Script. Anglican. pag. 428.*

2. That first Service-book was rather accepted of the Protestants by toleration, because at first they could obtain no more, then by an absolute approbation.

3. The same Service-book was changed and reformed, and many things were left out of the said Liturgie, by another Edition thereof established in the Fifth Year of *Edward the Sixt*.

4. And that latter Service-book of King *Edward* is in substance all one with the Service-book of Queen *Elizabeth*.

5. And that since King *Edwards* Reigne, there hath been no material Alteration of the English Service-book.

6. The Papists have no cause to inveigh against this alteration of the Service-book of the Church of *England*, if they remember that themselves have changed their Breviaries, Portesses, and Missals, more then once, even of late years. See *Possevin Appar. v. Missal. Et ver. Breviarum.*

of the mention of Saints made in the Liturgie of the Church of England, and of their Feasts keeping yearly.

1. **W**hen in the Church of *England*, according to the Liturgie thereof, the said Church doth adorn the Calendar with the Names of some Eminent Saints, and do make honourable mention of them in her Religious publick worship, as the Antient Church did of her Martyrs, yet she doth not call upon them; She doth not lift up the hands, nor bow the knees, nor present offerings, nor direct her prayers, nor intend any part of Religious worship to them; But to their God, and ours, as *S. Augustine* answereth for the practice of the Church in his time.

2. She doth remember the Saints of God, but in no wise made Gods of Saints; She doth blesse God for them, and not worship them for God.

3. Although her Devotion doth glance by their Names, yet it doth pitch, and is fixed upon the Angel of the Covenant, the Holy of all Holy ones, our Lord and Saviour Jesus Christ.

On the blessed Virgins Anniversary, she doth honour Christ in his Mother.

On *S. John* Baptists, she doth honour him in his forerunner.

On *S. Michaels*, she doth honour him in his Archangel.

On

On the Apostles, she doth honour him in his Ambassadors.

On the Evangelists, she doth honour him in his Chroniclers.

On S. Stephen, she doth honour him in his Martyr.

On S. John the Divine, his day, she doth honour him in his beloved Disciple, who also leaned on his breast at Supper.

It is a great Error in the Worship of God, to be altogether for Prayer, and to make no esteem of the Preaching of the Word of God, both must not be severed one from the other.

1. **F**Or if it be said of Christ that his House is an House of Prayer, and not of Sermons; We must observe where he spake this: it was in the Temple where he spake it: And were not these very words part of a Sermon, which he Preached to the Buyers and Sellers there.

2. He hath but little skill in the Language of Canaan, who knoweth not that Prayer, and Invocation of Gods Name, is in the Scripture by a Synecdoche, taken for the whole Worship of God, *Acts 2. 21. Rom 10. 13.*

3. Yet admit that our Saviour should in that place take Prayers strictly for that part of Gods Worship, which consisteth in lifting up our hands to prefer our Petitions, and Supplications unto him; S. Paul furnisheth us with a direct
answer

answer to this Objection, even by those Questions he propoundeth, *Rom.* 10. 14. How then shall they call on him on whom they have not believed? How shall they believe on him of whom they have not heard? And how shall they hear without a Preacher?

4. As there is no powerful Preaching without Prayer to God for a blessing upon it, so no good Prayer without Preaching, to direct both in the matter, and form, and to enflame our hearts with zeal.

*How the Magistrate is to carry himself toward
Seducing and Seditious Hereticks, that are not
Tolerated in a State.*

1. **L** Et it be accounted Mercy, not to execute the Rigour of Penal Statutes upon silly seduced Sheep; But certainly it is cruelty to spare the Wolves which worry them.

2. I mean those Wolves who plot Treason against their Natural Prince, who scandalize the State; and who stain with impure breath the Gold and Silver Vessels of the Sanctuary, who turn Religion into Statism, or rather into Atheism.

3. Such Wolves are in *England*, the Popish Priests, and the Jesuites.

4. Who not onely shew their Rage in not sparing our Sons, and our Daughters, and daily enticing them, and by their Agents conveying
(them

them over beyond the Sea, to sacrifice, not their bodies, but their souls, their Faith, their Religion to the Moloch of *Rome*.

5. But besides who plot the ruine and overthrow of the State, who say as the Children of *Edom*, in the day of *Jerusalem*, down with it, down with it, even to the ground; or rather up with it, up with it to the trembling Aire; blow up King, Queen, Prince, Parliament, Clergy, Laity, Nobility, Gentry, Commons, Lawes, Statutes, Charters, Records all in a Cloud of fire, that there remain not so much as any Cinders of them upon the Earth; lest perhaps the Phenix might revive out of her own Ashes.

We must not in England frequent Hereticks, Seducers, nor keep familiar society with them; rather we must fly from them, and detect them to the Magistrate, when they be banished from the Countrey.

1. **W**E must beware in *England* of the Agents of *Rome*, Priests, and Jesuites, who go about to withdraw us from the love of our Countrey, from our Allegiance to our Prince, and which is worst of all, from the true and pure Worship of God.

2. If stealing away the bodies of our Sons and Daughters, be so hainous a crime, that many conceive it better to deserve the Gallows, then the stealing of a Horse, or of a Sheep: what punish-

punishment do we suppose they do deserve, who steal away their souls from God, and their hearts from their Parents?

3. If we account them as capital Enemies who seek the ruine of our Estate, can we esteem otherwise of them who seek the utter ruine, and overthrow of our Souls.

4. And let us not be deceived in regard of them, because their outward behaviour is fair, and their company delightful; For as they are *Panther* like, which hideth her ugly visage, which she knoweth will terrifie the Beasts from coming near her, and allures them with the sweet smell of her body, but as soon as they come within her reach, she maketh a prey of them.

5. Therefore as we tender the Salvation of our Body and Soul, our Estate in this Life, and in the Life to come, let us take heed how we play at the hole of the Cockatrice; And do familiarly converse with the great Whore, or with any of her Minions; lest they draw us to naughtiness, and spiritual lewdness.

6. Let us have no part with them, that have no part in God, or who have part with abominable Idols.

7. Nay furthermore, let us detect such Persons to publick Authority, that they may learn not to blaspheme the truth of our Religion, nor seduce his Majesties Subjects from their Allegiance unto him, and conformity to his Laws.

Of the Contentions, and Differences, which happens in the Church about Religion.

1. **I**T is the craft and practice of Sathan, sworn enemy to Christ, and to his Church, to rise and excite Contentions and Differences in the same. He sowes his Tares in the Field of the Lord, and at the coming up of the Heavenly Doctrine, he raises great Fogs, as some do rise, at the rising of the Sun.

2. Which he doth to hinder to his utmost power, the vertue and efficacy of the said Divine Doctrine, and to maintain his Kingdom, which is not destroyed by any thing so much as by preaching of the Word of God.

3. From the beginning of the Christian Church, we have some examples of such differences among the Faithful; Then there was a great controversie concerning the Ceremonies of the Law, some thought it needful to keep them, and others were against them.

4 Since Divisions and Differences are also crept in the Churches, which were founded by the Apostles, in the time of *Irenæus*, what contention was it between the Eastern and Western Churches, concerning the time of the Celebration of *Easter*, or *Pasch*, and how long did it last.

The Eastern Churches maintaining that it was

to be kept, as the *Jews* did the fourteenth day of the Moneth, after the Equinox of the Spring; And the Western onely the Sunday following. In the time of *S. Cyprian*, the Council of *Africk*, had a belief quite contrary to that of the other Churches. Having decreed that those should be rebaptized, who before had been baptized by Hereticks. Is it not also that which by the craft of the same Enemy is happened immediately after the last Reformation of the Church, when then the first Reformers did employ themselves about the Discovery and Refutation of the Errors of the *Roman* Church; on one side the *Anabaptists* did arise in great number, and with a wonderful fury opposing the Power, and Authority of the Civil Magistrate.

And on the other side the Sacramentary War did become hot. That is to say, the difference concerning the presence of Jesus Christ in the Eucharist. Is it not besides, that which since some years, we have seen in this Church and State, where the *Arminians* did trouble the peace of both? And now it is troubled by *Anabaptists*, *Separatists*, *Antinomians*, and by sundry other dangerous Sects.

5. Now when we say that Satan is the cause of the contentions, and differences which happens in the Church; We do not mean that he be the onely cause of them. For it is certain that there are some other.

As, 1. Pride, and Self-love.

And, 2. Ignorance.

1. Pride, and Self-love is a firebrand of contention and discord, whereas on the contrary, Humility entertains peace and concord; For Humility seeks the last places, for which there is no debate, and so peace is conserved.

2. Ignorance also is a great cause of contentions and differences; For the Faithful may be ignorant of many things, and yet be too-confident in their knowledge.

Of the Troubles and Contentions, which happens in the Church about Religion.

1. **I**T is a thing which is to be noted, that the contentions and differences which happens in the Church, commonly begins by the most weak and ignorant; but who with their ignorance, are stubborn and obstinate.

2. The reason thereof is rendered by S. Cyril, who sayes that there is nothing more audacious, than ignorance, and that there is none so enormous crime, but that it hath the boldness to reach unto it.

3. So do we read, *John* the third, 25, 26. that the contention which was moved between the Disciples of *John* the Baptist, and the *Jews* which followed Christ, did first arise from the Disciples of *John* who were rude and impertinent men; As it is to be seen in the History of the

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the Gospel, and particularly in the Answer of *John* their Master which he gave unto them.

4. And this is too much confirmed by the Examples of the dangerous contentions moved in these times, by the dangerous sects of *Ana-baptists*; Of all Sectaries none are so ignorant as they, and yet none so quarrellsome, and who are the first to debate.

5. They are like unto *Sarah*, *Abrahams* Wife, who in the difference concerning *Hagar*, although she was the weakest, and had the wrong on her side, *Yet she did rise against Abraham her Husband, and said unto him, the Lord judge between me and thee*, Gen. 16.5.

Of the Remedy to the Contentions and Differences, which happen in the Church about Religion.

1. **W**E read, *Acts* 15. 5, & 6. that the way which the Apostles and the Elders did take to compose the great dissention which was arised touching Circumcision, was to meet in Council, for to consider of this Matter.

2. Which is a commendable way, and most fit to compose differences and contentions, when some are happened in the Church.

3. And therefore which ought to be the way, that the Prince, and Supream Magistrate most use, when some happens in the Churches of his States and Dominions; Then he must assemble a Synod, or Council, as he calls a Parliament

to compose the civil differences, and to order the things belonging to the State.

4. So did the Apostles, as hath been said; so did afterwards the Primitive Church; And so did the Antient Emperours, who did desire the Union of the Church which did succeed very well unto them; For as by the Council of the Apostles was decided and composed the difference concerning Circumcision, and the Ceremonies of the Law, *Acts 15*. So the first Council of *Nice* did condemn the Heretick *Arius*, who denied the Divinity of Christ.

The council of *Constantinople* did condemn the Heretick *Macedonius*, who denied the Divinity of the Holy Ghost.

The council of *Ephesus*, did condemn *Nestorius*, who denied the Unity of the Person of Christ.

And the council of *Chalcedon* did condemn the Heretick *Eutiches*, who confounded the two Natures of Christ.

5. An Universal council is most useful when it can be called, and assembled; But it is not absolutely necessary for the conservation and maintenance of the Church.

6. And therefore National Churches may commodiously enough be Ruled and Governed, by National Synods.

7. For that cause, and in that regard, the care of the Prince, and Sovereign Magistrate ought to be, that such a National Synod be settled,

settled, and established in the National Churches of his Dominions, and States.

Let us be careful to entertain Peace and Concord in the Church of England, and to avoid all Divisions among us.

1. **F**OR it is the Axiom of our Saviour, That *A Kingdome divided against it self cannot stand.*

2. It is the Maxim of Philosophy, *Omne divisible est corruptibile*, which holds in all States and Societies.

3. The Church and the Commonwealth like the *Lapis Turrhennus*, of whom *Pliny* speaketh, while they are whole, swim in all waters, but if they be broken into Factions, or crumbled into Sects and Schisms, they will soon sink, if not drown.

Lib.2. Natur. Hist. cap. 105.

4. After the Donatists had made a Faction in *Affrica*, as they brake the unity of the Church, so they were broken themselves into divers factions. And so in a short space came to nothing.

5. The Division among the Britains of this Nation brought in first the Saxons, next the Danes, and last of all the Normans.

6. This is a cunning sleight of Satan to divide us one from another, that so he may prevail against us all.

7. The barbarous Soldiers divided not Christs Coat; shall we rend and tear asunder his Body by Schism and Faction.

8. Religion is the bond of all Society, the strongest Sinew of Church or Commonwealth; O let us take heed that there be no rupture in this bond, nor any sprain in this Sinew.

9. The Husband-man hath sowed good Seed, clean, and picked, in this Kingdome for more than threescore years, and it had fructified exceedingly since the happy Reformation of Religion in these parts; lately the Envious man did sow upon it his Tares: O let Christian Charity pluck them up; or in the defect of it, Publick Authority.

10. We are all one Body, let us have all the same mind towards God; and let us endeavour to the utmost of our power to preserve the unity of the Spirit in the bond of Peace, *Ephes. 4. 3.*

11. That our Spiritual *Jerusalem* may resemble the old *Bizantium*, the stones whereof were so matched, and the wall built so uniformly that the whole City seemed to be but one stone continued throughout.

12. It was the Honour of the Old *Jerusalem*; Let it be also of the New, that it is a City at unity in it self, *Psal. 122. 3.*

13. The lines, the nearer they come to the Center, the nearer they are one to another, we cannot be one with God, so long as we are thus divided one against another.

Refutation of this Accusatin of the Jesuites, and other Popish Doctors, that in the Church, and Religion of England, since the last Reformation, have been many Changes and Alterations, and particularly in the Common Prayer Book.

The Popish Doctor.

1. **H**E first calleth to remembrance the Act of 6. Articles established in the later dayes of King *Henry* the 8.

2. Which in the beginning of his Son *Edward* the 6. Reign was straightwaies disanulled, and the Church Reformed.

3. Which Reformation was overthrown in Queen *Mary's* Reign.

4. And after renewed by Queen *Elizabeth*.

5. And continued by her Successors unto this day.

Answer of the Reformed.

THis is the Answer that we make to that Accusation.

1. That at the first, when the Lord began to work some Reformation in the Church of *England*, perfection in every Point was not forthwith attained, and established.

2. Which is no marvell, considering both the greatness of the work, and the malice of manifold enemies that withstood the same.

3. Yea, if in the Common Prayer Book of that Church, alteration hath been, according

as to that Church seemed most convenient, that was not in substance of Doctrine, but in matters of Ceremony.

4. Neither can the Popish Doctors charge the Church of *England* more for changing her Common Prayer Book, then the said can charge the Roman Church for changing and reforming Her *Missales*,
Her *Portaffes*,
Her *Breviaries*,
And a number of such Books, even of late years, in daily and publick use of Service in Her.

*Defence of the English Translation of the Bible,
against the Contumelies of Jesuites, and
other Popish Writers.*

Accusation of the Popish Writers.

THE divers *English* Translations of the Bible, say the Popish Writers, are nothing else but corrupt Gutters flowing from corrupt and stinking Lakes, the best containing wicked, horrible, and Ethnical Errors.

Answer to that Accusation.

I.

THIS is a slander most wicked, horrible, Ethnical, of all men to be detested, and the Accusers shall never prove any word of their Accusation true; *Gregory Martin* hath laboured herein, and hath performed nothing.

2. If

2.

If the said Popish Writers find fault with us for Correcting our Bibles, let them shew us if they can, that either it is unlawful to Translate the Bible into our own Tongue, or else after it hath been Translated, to reform the Translation in such places wherein some Errors have escaped, or to Translate it again.

3.

No Translation of the Scripture can at the first be so perfect and sincere, but it may be afterwards amended, as God shall reveal to his Church the faults thereof.

4.

Otherwise, if it were any Fault to amend a Fault, why hath the Council of *Trent* taken order for the Correction of the Church of *Romes Latine* Translation? and for a better Edition thereof to be published, then heretofore hath been.

5.

Yea, why hath Pope *Pius* Reformed
The *Psalters*,
The *Breviaries*,
The *Offices*,
And such other Books as are in the Church of
Rome in greatest use, and estimation.

6.

If this seemed requisite, why may not we look to our Translations likewise, amend the Imperfections, and set forth better?

7. We

We add, that we depend not upon any Translation, *English*, or *Latine*, or of other Language, no otherwise then the same agreeth with the Word of God.

EXERCITATION.

Refutation of this Accusation of the Jesuites, that in the State of England, great cruelty is exercised against them, and the Seminary Priests, in regard of their Religion.

1. **T**O that Accusation, the Reformed Doctors do answer; That it is true indeed that some few of the Jesuites, and other Popish Priests have been punished in the State of *England*, but they died not for Religion, but were by open Judgment of Law convicted of Treason.

2. In the Reign of Queen *Elizabeth*, of happy Memory, was executed one *Everard* a Priest sent from the Colledge at *Rhemes*, into *England*, who though he was in danger of the Laws many wayes, yet might have had his life; But that impudently at the Bar he uttered things shameful, vile, and intollerable, for he boasted himself, both to be the Subject and Vassal of the Pope, even in *England*, and affirmed that the Pope was no lesse the Head of the Church of *England*, then of the Church of *Rome*; Avouching further, that he was verily perswaded, that the Pope did not erre, when he
 termed

termed Queen *Elizabeth* an Heretick, and the Patron of Hereticks, and denounced Her no lawful Queen.

Everard was for this confession convicted and condemned, who afterwards as if this had not been enough, in prison professed plainly, and directly, in the presence and hearing of sixteen men of credit, that it was no sin against God to commit Treason against his Prince. Yet for all this he suffered no new and unusual punishment, but the same that all Traytors suffer in *England*, in the like cause.

3. We leave other Examples.

4. And say generally of all the Jesuites, and Priests, that did suffer in *England*, that they did not suffer for their popish Religion, but onely for their Treason, and for their perturbation of that State.

¶ *Great is the Evil and Harm, that the Jesuites and Roman Priests, bidden in England, did cause, and do cause, to that State.*

1. **T**hey trouble the peace of it.

2. They corrupt its Children with an impious, and strange Religion.

3. They make more precious account of a forreign Enemy, than of its Dignity.

4. They divert the minds of people from true Religion, to trouble the peace of the State.

5. They estrange the minds of Loyal Subjects

jects from their Lawful Prince.

6. And turn all things topsie turvie.

þ. *In the State of England, as in other States, since the last Reformation of the Church, extream hath been the cruelty of the Papists, towards the Reformed.*

I.

WHo are the Papists, and what is their Religion? That the Jesuites and *Roman* Priests, so boldly object cruelty unto the Reformed State of *England*.

2.

1. In *Queen Maries* time, more of them were condemned in that State at one Sessions, more executed in one day, more consumed in one fire, then they can recount to us to have been put to death for the *Popes* cause, at any time, or by any kind of death, in the whole happy Reigne of *Queen Elizabeth*.

2, Let the Jesuites and other *Papists*, then but call to mind the extream cruelty, the exquisite Tortures, the frequent Martyrdome of the times before the Keigne of *Queen Elizabeth*. And if there be in them any mark of Humanity, they cannot chuse but confesse, that their side hath been extream cruel; And that the *Englisshes* Reformed have been sufficiently provoked to severity against them, and to have repayed them with the like.

3. For

3. For what Times can afford such, and so many Butcheries of men, as was to be seen when the Papists were Lords over the Protestants in *England*, let them tell what Sex, or what Age they spared, and did not bloodily execute all, without difference and distinction.

Of Learned, or Unlearned,

Of Male, or Female,

Of Old, or Young.

Children, Virgins, Married, Clergie, and Layetie, Bishops, Archbishops, escaped not their hands. The Martyrs they did beat with Rods, their Tongues they pulled out of their Mouths, their hands they burned off with Torches: They Tormented, Crucified, Hanged, and Beheaded them, they burned them alive, and toasted them at a soft fire; Yea, the Infant leaping out of the Mothers belly, they received upon the Spearspoint, and cast it into the flaming fire: To conclude, whatsoever barbarous cruelty could invent, that they were not wanting to in execution against them.

4. And if their cruelty had ended with the Living, and had terminated in their deaths, it had been lesse; but so raging was their Tyranny, that they took up the bodies of Saints interred in the Earth, they arreigned them upon a day,

They accused them at a Bar,

They condemned them to Death,

And burned them at a Stake, even exceed-
ing

ing those old Tyrants in Fury and Cruelty.

5. Can they name any one such Savage Fact amongst the said Reformed of *England*.

6. Or what was he that was put to Death amongst them Reformed, whom every good Man that heard of him, judged not worthy of Death threefold more then of Life.

7. Therefore let the Papists acknowledge their own cruelty in the State of *England*, and accuse not the *English* Reformed.

¶ *What the Jesuites did alledge for their Justification of coming in England, against the Laws of that State.*

They did alledge, That they came thither upon commandment of their Superiours, according to the Order of that Religion which they professe.

Confutation of such an Allegation.

1. **B**UT the *English* Reformed did demand of the said Jesuites, what necessity did lie upon them to obey his Commandement, who had no Authority to enjoin them a Journey, whether they were willing or unwilling to goe.

2. And if that *Spanish* Soldier *Loyola*, the first Authour of their Jesuitical Society, were now alive, and should enjoin them to set their Countrey on fire, would they obey him? ~~we~~ Reformed of *England* are sure they would never command such a foul fact.

3. And

3. And yet he might better command, and the *English* Jesuites execute that, then this Thing for which they did professe that they were then come in *England*.

4. For whether might it be deemed less to set houses on fire, then to cause the Evils and Harms represented before?

5. Which yet were the Ends of the Jesuites coming, and the Order of their Profession required no less at their hands.

¶ *The Sovereign Magistrate in the Reformed State of England hath great Reason to Prohibit the Books of English Jesuites, and Seminary Priests.*

1. **T**He Books of those men are such as it behooveth the Sovereign Magistrate to stop their passage.

2. He must of necessity restrain their Books unless he would suffer the State to be stirred to Sedition, the Church in danger of Heresie, and Mens minds filled with cursed Opinions.

3. For if Magistrates ought carefully to prevent, lest the infection of the Plague be from other places brought into their Cities, much more care is to be had, that pestilent and pernicious Books be not openly spread abroad, out of which simple and unlearned men do suck Poyson of deadly Error.

4. Neither is the Reformed State of *England* the

the first that have taken this Course.

5. It may be remembred in *Queen Maries* Time, that they proceeded by Martial Law against all those with whom any of the Reformed Books were found. If this was in the Reformed of that Time, a matter worthy of Death, so that they were by and by drawn to punishment, as men guilty of High Treason, and that without any Judicial Proceedings; what reason have the *English* Jesuites and Seminary Priests that are in *Rome, Rhemes*, and other places abroad, to look that their Books should now have such free liberty to be every where publickly sold?

*Of Heretical Churches, and Religions,
Of Heresses, and Hereticks.*

1. **H**eresie is some opinion in matter of Faith repugnant and contrary to the Word of God, being of some chosen out to themselves, and wilfully maintained.

2. And an Heretick is a person wilfully and stiffly maintaining false Opinions against the Scriptures after due admonition.

3. There be three things required to an Heretick; first, that it be an Error about some Article of Christian Faith. Secondly, that it be contrary to the evidence, and clear truth of holy Scripture soundly, and generally held by the holy Catholick Church of God in the earth. Thirdly, that it be stoutly, and obstinately maintained,

tained, after conviction and lawfull admonition.

4. The Doctors of the *Roman* Church do erre, which account such Opinions for Heresies as are not condemned, but rather taught in the Word of God, which is the onely Rule of saving Truth.

5. It is to be noted, that Heresies are compared in Scriptures to whores; because they are stored with cunning pranks, and a thousand entisements to make men ill advised to swerve from the right way. See *Revel. 14. 4.*

6. As on the contrary in the said Scriptures simplicity of Faith is called Virginitie. See *2 Cor. 11. v. 2.*

7. The Difference which is between Heresie and Schisme, is as the Difference which is between Faith and Charity. Heresie is the Poyson of Faith, and infecteth the Doctrine thereof: Schisme is the wound of Charity; and by which the Church is divided; which Division is not for points of Faith, but for the Ceremonies and Discipline of the Church received and established in her since a long time, and well grounded upon the Word of God: and that by a Spirit of contention and trouble to purchase the glory of some particular, and extraordinary wisdom and sufficiency.

8. Hereticks are called Antichrists, *1 John 2. v. 18.* because they are fore-runners of the great Antichrist, the man of sin, and the Son of Perdition.

Heresie is a most dangerous thing, and spreads soon over the whole body of the Church, and produceth woful Effects.

1. **H**eresie like a Canker soon spreads over the whole body of the Church.

2. And if it be not looked into killeth, and that eternally, thousands of Souls; breaketh the bonds of nature, and cutteth asunder all sinews of humane society; putteth enmity, variance; and implacable discords in Families; soweth Seeds of Sedition in the State; reacheth Daggers, and Daggers to Subjects to assacinate the Sacred Persons of the Lords Anointed; layeth Traines in the deep Vaults of disloyal hearts, to blow up Parliaments; and to offer whole Kingdomes for an Holocaust.

Of the Impudency of Error and Hereticks in these Times.

IN this wretched Time, Error and Hereticks, which were wont but to whisper men in the Eare, and to mumble between the Teeth, have been so bold as to step into the Pulpit, and to belch out blasphemies against God, and the true Christian Religion.

Concern-

*Concerning the Books of Hereticks ; whether they
are to be tolerated, or absolutely abolished by
the Prince.*

1. **C**oncerning the Books of Hereticks, this is
our Judgement, that of them,

1. Some are Magicall.

2. Some are Defamatorie Books.

3. Some are Blasphemous Books.

4. And some are Books full of divers Errors.

2. The Magicall Books are to be burned *Acts*
19. 19.

3. The Defamatory Books are to be forbid-
den; The Emperours Constitutions do ordain
a Capital Punishment for the Authors of them.

4. The Notoriously Blasphemous Books of
Hereticks are also to be abolished.

5. Concerning the Books of Hereticks, which
containe divers Errors, the reading of them is not
to be permitted to every one; and chiefly not to
those who did not yet sufficiently know the
grounds of true Faith, and Religion.

6. But for that they are not absolutely to be
abolished; but the reading of them is to be per-
mitted to the Learned.

7. Which we prove by the following Argu-
ments:

The first is taken from the Apostles Injuncti-
ons; *Prove all things*, saith S. Paul, *1 Thes. 5. 21.* And
S. John 1. Epist. 4. v. 1. *Brethren believe not e-*

very Spirit, but try the Spirits whether they be of God.

The 2. Argument is taken from the Commodities and Utilities which proceeds from the reading of such Books. In the Books of Hereticks such things are written, by which the Heresies themselves are confuted. Besides, it is profitable to know what is happened in every Age.

The 3. Argument is this, Which of the Fathers hath been free from all kind of Errors: And in the Books of the Gentiles, and of the Jews many things are contained contrary to the true Christian Faith, and yet we do not abolish them.

Hereticks, and Deceivers, and Impostors grace themselves with high and strange Titles, and glorious Names to blear the eyes of the simple.

1. **T**Heudas said he was some great one; *Simon Magus* stiled himself the great Power of God; *Montanus* arrogated to himself the Title of *Paracletus* the Comforter; and to his three Minions, *Priscilla*, *Maximilla*, and *Quintilla*, the names of Prophetesses: *Manes* bare himself as if he were an Apostle, immediately sent from Christ.

2. Therefore it is a silly shift of a bankrupt Disputant in the Schools to argue *à vocibus ad res*, from the bare name of things to their nature; and yet *Bellarmino* fights against us with *De Not. Eccles.* this Festraw, *We are Sir-named Catholics, therefore we are so.* The

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The Devil often maketh of women strong Instruments to disspread the Poyson of Heresie.

1. *Simon Magus* had his *Helena*;
Marcion his female Fore-runner;
Apelles his *Philumena*;
Montanus his *Maximilla*;
Donatus his *Lucilla*;
Elpidus his *Agape*;
Priscillian his *Galla*;
Arinus the Prince his Sister;
Nicholaus Antiochenus his Feminine Troops, and
 Quires; and all Arch-hereticks some Strumpets
 or other to serve them for Midwives, when they
 were in Travel with Monstrous and mis-shapen
 Heresies. *Thou suffereſt the woman Jezabel!*

We muſt avoid the familiar company of Gods Enemies, and of true Religion, for fear of Infection.

1. **F**Or such enemies are like *Jacobs* Poplar rods,
 they are like the two Rivers in *Amercator*,
Axius and *Aliacmon*; like the two Fountains in
 Spain, whereof *Maginus*;

1. *Omnia Injeſta reſpuit*, refuses all that is cast
 into it.

2. *Omnia injeſta ſibi aſſimilat*, makes all things
 cast into it like to it ſelf.

* 2. The danger is noted by *Solomon*, *Prov. 6.*

27. And by the ſharp ſpeech of *Jehu* the Pro-
 phet

phet to *Jehosaphat*, 2 Chron. 18. 3. 2 Chron. 19. 2.

3. Therefore is the Exhortation of the Apostle, *Wherefore come out from amongst them, and touch no unclean thing*, 2 Cor. 6. 17.

4. If Saint *John* the Evangelist would not stay in the Bath with *Cerintus* the Heretick, shall we dare freely to communicate with worser Hereticks?

Of the Chief Errors of the Socinians.

1. *Their Errors concerning the Unity of the Divine Essence, and the Trinity of Persons.*

They deny the Trinity of Persons.

They deny the Divinity of the Son.

They say that the Birth of the Son is altogether impossible.

They deny the Divinity of the Holy Ghost.

They denie that the Holy Ghost is a Person.

They maintain that the Holy Ghost is onely the Power of God.

They teach that the Holy Ghost dwelling in the hearts of the Faithful is nothing else but a firm and certain hope of Eternal Life.

They deny that a particular operation of the Holy Ghost be required for the production of Faith.

They deny also that in God there be a certain natural Justice and Mercy.

2. *Their*

2. *Their Errors concerning Christ the Mediatour.*

They deny that there be two Natures in Christ, the Divine, and the Humane.

They deny that Christ is risen from the Dead, by his own power, and vertue.

They deny that Christ by his Death, did satisfie for our sins, or that he be dead, to merit Salvation unto us.

They deny that Christ hath reconciled us unto God.

They deny that Christ be come to fulfil the Law for us; on the contrary, they say, that Christ hath added new Commandments to the Law.

They deny that Christ upon the Altar of the Cross, did offer himself to God for us.

They deny also that Christ was a Priest, before his Ascension in Heaven.

They deny that by the Sacrifice of Christ, any other thing is to be understood, than a deliverance from our Necessities.

They deny that Christ doth properly interceed for us; And they say, that by the Intercession of Christ, nothing else is to be understood, but that Christ hath from God, the Power by which he doth work.

3. *The Errors concerning the Image of God, concerning the first Sin of our first Parents, and concerning the Strength of Free-will, which yet is remaining in Man.*

They deny that *Adam* was made in Immortality, they say, that the Image of God after the Fall, is yet remained in Man, and that this Image was nothing else than the Dominion of man over the other Creatures.

They deny Original sin.

They deny that by sin, the Natural gifts of *Adam* could be corrupted; And much lesse, those of his Posterity.

They say, that it is now as much in our power to render obedience to God as it was before the Fall.

They say that naturally there is in all a free will to obey God: By the help of God necessary unto us to do good, they say that nothing else is to be understood, than Gods threatnings, and promises outwardly propounded unto man.

4. *Their Errors concerning the Law.*

They teach that Christ hath added some peculiar Commandments to the Moral Law, and them of two kinds; So that some are in regard of Manners. And some in respect of Ceremonies.

They

They deny that the promise of Eternal Life was added to the Law of *Moses*.

They say that in the Old Testament, it was also lawful to pursue that which regarded Volupties, and Pleasures, which now is forbidden in the New.

5. *Their Errors concerning the Gospel, and concerning Justification.*

They say, that in the Old Testament, there was another means to be saved, than there is in the New.

They denie that the Faith of the Faithful, in the Old Testament, had a regard to Christ. They oppose the free Mercy of God, by which we are Justified to the merit of Christ.

6. *Their Errors concerning the Sacraments.*

They denie that Infants are to be Baptized. They denie that Baptism, be a perpetual Sacrament of the New Testament.

They acknowledge none other end of Baptism, than this, that in the beginning of Christianity, those that were converted, did profess by this outward Ceremonie, that they did acknowledge Christ to be the Lord.

They denie that in the Lords Supper, the Body of Christ be received, yea; not Spiritually.

They

They denie that Faith is confirmed by the use of the Lords Supper, or that at all any Spiritual good be there received.

They say that the Words of the Lords Supper, are to be understood Typically ; Namely in this Sense, the breaking, and eating of Bread, is the signification of that which is to happen to my bodie. The pouring and drinking of Wine, is a signification by which is set, as before the eyes, what is to be done with my blood.

7. Their Errors concerning the Church.

They denie that Purity of Doctrine, to be a Mark of the Church.

They say that it availeth but little, to be solicitous concerning the Signes of the true Church.

They denie that a peculiar Vocation, be required in the Ministers of the Church.

The abovesaid Errors, or rather Furors, are short waies to Mahumetism, and to Hell ; and do shew manifestly that Satan hath discharged in those Vessels of wrath, a sink of divers Heresies : Satan I say, the enemy of Christ, and of the Godly, which is cursed for ever with all his Organs.

Of the Errors of the Anabaptists, who in the beginning of the last Reformation of the Church, did trouble the Empire of Germany.

1. **T**he Anabaptists then were divided in many Sects, of whom some maintained more Errors,

Errors, and some less, but all of them did profess such Doctrines, that they could not be suffered and tolerated,
 Neither in the Church,
 Nor in the State,
 Nor in the Families.

I.

These be the Errors of the Anabaptists which could not be tolerated in the Church.

1. **T**hat Christ did not take his flesh & blood from the Virgin *Mary*, but brought them down from Heaven.

2. That Christ is not a true God, but onely that he is above the Saints that are in Heaven; because he did receive more gifts of the Holy Ghost than any one of the Saints.

3. That our Justice before God doth not consist in the onely merit of Christ, but in Renovation, and also in our own righteousness, in which we are to walk.

4. That Infants not Baptized are not sinners before God, but righteous, and innocent. And that in such an innocency, having not the use of reason, they are saved without Baptisme; of which Baptisme, according to their opinion, they have no need: And by this means the Anabaptists do reject the whole Doctrine concerning Original Sin; and all the rest also which dependeth from the same.

5. That

5. That Infants are not to be Baptized until they have got the use of reason.

6. That the Children of Christians, because they are born of Christian & Faithful Parents, even before they have received Baptism, are truly Saints, and to be ranked in the number of Gods Children; for which cause also, neither do they much esteem the Baptisme of Infants; neither do they take care that Infants be Baptized, which is against the expresse words of the Divine Promise, *For it belongeth onely to those who keep the Covenant of God, and do not despise the same.*

7. That that Church is not a true Christian Church in which some sinners are yet to be found.

8. That no Sermons are to be heard in these Temples, or Churches, in which sometimes the Popish *Mass* was celebrated.

9. That a godly man ought to have no commerce or communication at all, with those Ministers of the Church, who teach the Gospel according to the sense of the Confessions of the Reformed Churches, and who reprove the Errors of the Anabaptists.

That it is not lawfull to serve, nor to be bound to such Ministers of the Church, but rather that they are to be shunned and avoided.

These be the Errors of the Anabaptists which were Intolerable in the State.

1. **T**Hat the Office of Civil Magistrate under the New Testament, is not a kind of life pleasing, and acceptable unto God.

2. That a Christian man cannot in good Conscience perform the Calling and Office of Magistrate.

3. And that the Subjects also ought not to implore the help of the Magistrate to the end that he should exercise the Power which he hath received from God for the Defence of the said Subjects.

4. That a Christian man cannot with a good Conscience take an Oath; neither by any Oath, promise, fidelity and obedience to his Prince and Sovereign Magistrate.

5. That under the New Testament a Magistrate cannot with good Conscience condemn to Death the Criminal Persons, nor cause them to be put to death.

These be the Errors of the Anabaptists which could not be suffered in the Families.

1. **T**Hat a godly man cannot with an entire Conscience, retain and enjoy that which belong-

belongeth unto him, but that he is to make common whatsoever means he hath.

2. That a Christian man, without wronging his conscience, cannot exercise Marchandise, nor Cookerie, neither make Armes.

3. That it is lawful for Wives to divorce themselves for different Religion, and to marry with another Person, which shall not differ in Religion.

The Spirit is not without the Word, and must be examined by the Word of God, against Anabaptistical Enthusiasts.

TRy the Spirits, whether they be of God, or no, by the Word of God, 1 Joh. 4. 1. To the Law and to the Testimony, saith the Prophet *Esaiah*, if they speak not according to this Word, it is because there is no light in them *Esa.* 8. 20. And if we, saith the Apostle, or an Angel from Heaven preach unto you any other Gospel, than what ye have received, let him be accursed. *Gal.* 1. 8. That is, saith *S. Augustine*, than what is contained in the Prophetical, and Apostolical writings. *August. contr. tit. Petil. lib. 3. c. 6.*

Of Schism, and Schismaticks.

1. **S**Chisme, is a Dissention, or Separation, when one or more separate, and rent themselves from the outward fellowship of the Faithful,

ful, cutting asunder the Peace, and Unity of the Church, upon some dislike of some Rites and Orders therein lawfully received and observed, or else upon different Opinions about their Teachers.

2. As Heresie is a departing from the Communion of the Church in respect of Doctrine, so Schism, is a cutting off ones self, for External things. An example hereof we have, *1 Cor. 1. 10. &c.* In these words, every one of you says, I am *Pauls*, I am *Appollos*, I am *Cephas*, and I am *Christs*.

3. There are two kinds of Schism, one is Simple and without any conjunction of Error in Doctrine; The other is Mixt, that is to say, that it is conjoined with some Error in Doctrine.

4. It is not the Separation that makes the Schism, but the Cause of the said Separation, as the Doctors of the *Cannon Law* do teach.

5. This cause of Separation, must not be the corrupt Life and Manners of some Members of a particular Church, but onely Errors, Heresies, and Idolatry.

6. In this regard the Reformed Churches, are not Schismatical; Because, for such a cause they have separated themselves from the *Roman Church*.

6. It is rather the *Roman Church* which is Heretical, and the *Pope* Head of the same, because they have given the cause of the Separation by their Heresies, their Idolatry, their Perse-

Persecutions, and their Tyrannie.

8. Before this Separation of the Reformed from the *Roman* Church, there hath been great Schismes in her by the plurality of Popes which she had at the same times.

9. There hath been also many Schisms in the said *Roman* Church by the Division of her Doctors.

10. The Reformed Church do wish the Convocation of a lawful Council to reform the Errors and Abuses of the *Roman* Church.

11. Besides the *Roman* Church, other Churches have been Schismatical; as that of the *Donatists*, and of the *Novatians*, who for some Faults of some Members of the Church, did separate themselves from the Communion of the Church.

13. There is a great danger in Schisme, although it be not as great an evil as Heresie, and therefore the remedy must be applied unto it as soon as it doth appear.

Of the False Religions in general, and conjointly.

1. *Of Pagans and Gentiles;*
2. *Of the Modern Jewes;*
3. *Of Turks and Mahumetans; which are all Enemies of the Church of God.*

1.

Of Pagans and Gentiles.

1. **T**He Pagans and Gentiles are ignorant of the true God, & of the truth of his Word.

2. And

2. And among them some are found, who not by consequence, and as if they did not mind and mean it, but by expresse profession do worship the Devil, builds Temples unto him, and render unto him Religious Worship.

2.

Of the Modern Jewes.

THE Modern Jewes, which are now scattered among the Nations of the Earth, are virulent enemies of Christ, and of his Church; for having persecuted the Saviour during his Life, they injure him, and blaspheme against him after his Death.

3.

Of the Turks and Mahumetans.

THE Turks and Mahumetans do preferre their *Mahumet* to Christ, and do follow the pernicious Doctrine which the *Alcoran* doth propound unto them.

*Of the False Religion of the Ancient Pagans,
in particular.*

1. **T**HE Principle, and the Rule of the true Religion, is the Word of God.
2. The Marks of the true Religion are,
 1. The true knowledge of the true God.
 2. The true Worship of the true God.
 3. The true Mean of Mans Reconciliation with God.

T

3. Let

3. Let now every one consider well whether all that is to be found elsewhere than in the Ancient Judaical Religion, and in the true Christian.

4. Truly not among the ancient Pagans :

1. For instead of a Word of God which enlightheth us to Salvation, there were but Ambiguous, Vain, Frivolous Oracles, which did not speak, neither of the Glory of God, nor of Mans Salvation.

2. Instead of the true God among them onely were found Devils, Men, and Idols.

3. Instead of a sufficient Mediatour, they onely had Washings which pass not further then the skin; Slaughters of Men; Sacrifices of poor wretched condemned for their Crimes.

5. How could there have been a true Religion among the said Pagans, since they did not know, nor had the true God? how could there have been among them an assured and certain Religion, since the true God did not speak unto them? and how could there have been a saving Religion among them, since the true God did not intervene in it?

*What differences there are between the true God,
and the false Gods of ancient Pagans
and Gentiles.*

THe true God is stiled the Living God, in opposition to the Heathen Idols, which were without Life, Sense, or Motion.

1. They

1. They had eyes, and saw not; ears, and heard not; hands, and handled not: whereas the true God hath no eyes, yet seeth; no ears, yet heareth; no hands, yet worketh all things.

2. The Heathen Idols were carried upon mens shoulders, or Camels backs, as the Prophet *Esay* excellently describeth the manner of their Procession, *Esa.* 46. 1, 2, 3. But contrariwise the true God beareth his Children, and supporteth them from the womb, even to their old age, and gray hairs.

3. The Heathen Gods, as *S. Augustine* observeth in the Siege of *Troy* saved not them that worshipped them, but were saved by them from Fire and Spoile; whereupon he inferreth, what folly was it to worship such Gods, for the preservation of the City and Countrey, which were not able to keep their own keepers; but the true God preserveth them that serve him, and hideth them under the shadow of his wings.

Of the great multitude and diversity of the Gods, acknowledged and worshipped by the Pagans.

1. The *Assyrians* worshipped as many Gods as they had Towns.

2. The *Persians* had as many Gods as there be Stars in the Heaven, and Fires on Earth.

3. The *Greeks* had as many Gods as they had Fancies.

4. The *Egyptians* had as many Gods as they

they Sowed, or planted Fruites, or as the Earth brought forth Fruites of it self.

5. To be short, the *Romans* in conquering the World, did conquer all those Vanities, and they wanted not wit, to devise others of their own brain.

Let us learne by this what the Gods of the Pagans and Gentiles were.

I.

1. **I**T is written of *Ewhemere* of *Tegea*, That, the cause why he was called an Atheist, was for that he wrote the true History, and Genealogie of the heathen Gods.

2. Shewing that they were Kings, Princes, and great Personages.

3. Whose Images being kept for a Remembrance of them, were turned into Idols.

4. Their High and worthy Doings into yearly Gamings.

5. And their Honourings into Worshippings.

2.

1. **A**nd *Seneca* writes in his Book of Superstition, that the Gods, as he saith, which were called inviolable and immortall, were dumb and senceless Images, disguised in the shapes of Men, of Beasts, and of Fishes, and some in ugly and ill favoured Monsters.

2. That the Dæmones, which were the Devils, which possessed those Images, did require worse things for their service, then the horriblest Tyrants that ever were.

3. As

3. As that men should Gash themselves, Maime, and Lame themselves, Geld themselves, and offer to them in Sacrifice, Men, Women, and Children.

Seeing the Romans brought into Rome, the Gods of all the Nations, whom they had conquered; It is demanded how it happened, that the God of the Ancient Jewes, which was the true, and the onely God, and none other did find no place there.

1. **C**icero, in his Oration for *Flaccus*, answereth; That that beseemed not the Majestie of the Empire.

2. But in his conscience, did *Bacchus*, *Anubis*, *Pryapus*, and their shameful Nightwakes, and *Mysteries*, celebrated in the Dark, yeild Renown to the State of the Empire?

3. Nay, if he will say the Truth, they knew that the God of *Israel*, and none other, was the true God.

4. And that for the harbouring of him, it behoved them to drive away all the rest.

5. And they had for so long a time, fed the people in Idolatrie, that they were afraid, as many Princes also, to be cast and driven away by their Subjects, in receiving their rightful Lord.

They were Devils who were worshipped by the Pagans, under the Name of their false Gods.

1. **T**He Gods of the *Pagans* were men.

2. Under the Names of those men, the Devils made themselves to be worshipped.

3. The Devils to get credit, and to authorize themselves, did borrow the Name of men, and very often the Names of most wicked men.

4. And in their Oracles, when they were asked what they were, they said that they were those men.

5. As for Example, he that was worshipped at *Delphos*, said he was the Son of *Latona*, *Esculapius* said, he was the Son of *Apollo*, and *Mercury* said, he was the Son of *Jupiter*, and of *Maja*, as we read in their Oracles rehearsed by *Porphyrus*.

6. Now what honest man doth not make difficulty, for never so great gain, to make use of the Name of a wicked man; Nay, who doth not abhor the Name, and the very remembrance of such an one.

7. And who then will not conclude that those Devils were worse then those wicked men, who would win credit, clothed of the skins of such wicked men.

1. *The Sybils speak but of one onely God.*

2. *And do cry also against the false Gods.*

1. **I**T is disputed among the Learned, by what Spirit the *sybils* did speak, because it is not

not inconvenient that God should compel the very Devils to set forth his Praises.

2. Howsoever it be, they speak but of one onely God, saying, *There is but onely one true God, right, great, and everlasting, Almighty, and Invincible, which seeth every thing, but cannot be seen himself of any fleshly man*; Lactantius lib. 1. cap. 6.

3. Also they cry out against the false Gods, and exhort men to beat down their Altars, accounting them happy who shall dedicate themselves to the glorifying of onely one God.

Among the divers Religions of Pagans, there were some manifestly impious and wicked.

1. **S**OME worshipping the Creatures in Heaven, yea, and on Earth, as the *Ægyptians* did in old time, and as the *Tartarians* do at this day.

2. Some offering up **M**en in Sacrifices, as the *Carthaginians* did in old time; and as the *Western Isles* do yet at this day.

3. And other-some permitting things, not onely contrary to all Laws, but also even horrible, and lothsome to nature.

4. If all this was good, I pray you what good doth remain, or what evil is there in the World?

Of the False Worship of the Idolatrous Heathen.

1. **T**HE Idolatrous Heathen did render a Religious Worship.

2. And

2. And were not content onely to offer Beasts to their Gods, as the Jewes did to the true God, but also they did offer men.

3. For in some places they Sacrifice their Children, as among the *Moabites*: In others their Fathers, as among the *Triballi*: Elsewhere their Princes, or Priests, as among the *Indians*: And in some Countries Themselves, as among the *Americans*.

4. Yet for all this their throwing themselves into, or causing others to passe through the fire to their *Moloch*, or *Saturn*, or *Abaddon*, they are not to be accounted true worshippers; and such worship is not true, but false.

5. Because what they doe in this kind is not done by Gods Commandement, nor intended to the honour of the true God, but it is in obedience and to the honour of an Idol, or Devil, whom they worship instead of the true God.

*Of the Falshood of the Modern Jews Religion,
in particular.*

I.

They serve, and honour onely one God, but they soyle with many Fables the Doctrine of the nature of God, and of the Providence which they acknowledge, as it clearly appears by the Fables which are related by *Buxtorfius*.

2.

The Modern Jewes seek the means of their reconciliation in some outward Ceremonies, in Washings,

Washings, and Purifications, and such other like things, whose Conscience being awaked, they are forced to acknowledge, that by such things the Remorse of the Conscience, and the Sting of Sin, cannot be plucked out from the sinful Man.

3.

1. The Modern *Jews*, although it seems that they keep the Bark of the Law, yet they denie the Truth thereof.

3. Besides, they give false Interpretations to the said Law, as it is to be seen in divers places of the New Testament.

4. Moreover, they forge and invent many absurd things, concerning the Messias, and the Kingdom thereof; As also concerning Eternal Life, all contrarie to the Doctrine of the Old Testament.

Of the Religion of the Modern Jews.

In what respects now the Judaical Religion is opposite to Christ.

1. **T**He *Jews* Religion is opposite to Christ, in two respects principally.

First, In retaining the old Ceremonies of *Moses* Law, which were shadows of things to come, *Rom.* 10. 4. *Heb.* 10. 1. and had their accomplishment in Christ; For that which *S. Paul* saith concerning Circumcision, is to be understood of all other Ceremonies, *Gal.* 4. 9. & 5. 2. They which entangle themselves with that Yoke
of

of Bondage under those impotent, and beggarly rudiments, are abolished from Christ, and Christ doth profit them nothing.

Secondly, In devising a multitude of strange and new Superstitions, coined in the Mint of their Rabinish conceits, contrary not onely to the Gospel of Jesus Christ, but even to their own Law; Which Deutorologies of theirs, our Saviour condemneth, *Mat. 15. 3. 6.* When he saith, *That they transgressed the Commandment of God, and made it of none effect, by their own Tradition.*

4, Both these waies do the *Jews* shew their enmitie to Christ, and Christian Religion, and are thereby retained, and encouraged in their Errors.

Jesus Christ is the true Messiah.

1. **M** Augre all, Christ is the true Messiah.

2. Whatsoever was prophesied of the Messiah, is performed in Christ.

1. Christ came of the Stock of *David*, and of the Root of *Jesse*, so should the Messias.

2. Christ was born of a Virgin, so should the Messiah. Christs Star appeared, and the Princes did worship him. Christ was born in *Bethlehem*. He fled out of *Judea* into *Egypt*. The Children were slain for his sake. He was called out of *Egypt*, and was called a *Nazareth*; All which things were prophesied of the Messiah.

3. He had *John Baptist* his forerunner, and cryer, and that was foretold of the Messiah.

4. He

4. He vanquished the Devils, and had the Angels to minister unto him, which was foretold of the *Messiah*.

5. He called his Disciples, and his Conversation was in *Galilee*, foretold of the *Messiah*.

6. His Miracles were altogether Divine, and from the power of God, prophesied of the *Messiah*.

7. His Preaching and Conversation were in humility and gentleness, foretold of the *Messiah*.

8. He was reproached, reviled, whipped, and Crucified; foretold of the *Messiah*.

9. He Rose, and Triumphed; foretold of the *Messiah*.

10. He called the Gentiles unto the unity of Faith; fore-propheesied of the *Messiah*.

2.

1. The *Messiah* must be true God, and true Man; so was Christ.

2. The true time when the *Messiah* should be born, was when *Judea* should be subject unto the *Romans*; Christ was born in that time.

3. The *Messiah* should be born of a Virgin; so was Christ, as *S. Matthew* doth witness.

4. The Place where the *Messiah* should be born was *Bethlem*; the same is where Christ was born, according to the Evangelists.

5. Things foretold by *Esay*, and foretold by *David*, concerning the *Messiah*, were fulfilled in Christ, as the Preaching of the Apostles, the banding of *Pilate*, and of *Herod*; the Kingdom of Christ after the death of the Cross; his sitting

sitting at the right hand of God; and the destruction of the Jewes for killing the Anointed.

6. Also the Prophecies concerning the Miracles of the *Messiah*, concerning the slaughtering of good Men; concerning the Calling of the Gentiles; are accomplished in Christ.

7. Also are the Prophecies of the death of the *Messiah*, of his Resurrection, and of his Ascension into Heaven.

8. All these things Prophefied of the *Messiah*, being accomplished in Christ, it follows against the Jewes that he is to be believed, and worshipped as the onely Son of God, and Saviour of the world.

The Jewes shall be converted to Christ before the End of the World.

1. **T**He Scripture hath determined, that this Conversion of the Jewes shall be; that appears *Rom. II. 26. And so all Isarel shall be saved,*

2. But of the day and year of this Conversion the said Scripture hath said nothing.

3. All that we dare say of it, is by way of probability.

4. And it may be comprised in the following Propositions.

1. The Conversion of the Jewes is not as yet past; for though some be here and there converted, yet the promise being more general, is not yet fulfilled.

2. It will not be long before the second coming

ing of our Saviour Jesus Christ, but toward the latter end of the world.

3. Nor when that day shall be; that is to say, when God will convert this Nation, or come in the Clouds of Heaven to Judge the Earth, no man can tell: *It is not for us to know the times and seasons, which the Father hath put in his own power, Acts 1. 6.*

4. If we say so little of so great a Point, our Apologie is, that of what we know not, we speak not.

5. If any man out of a proud spirit, for ostentation, shall take upon him to determine the time, we professe that we believe him not.

6. We dispute not whether they shall have a Policy, and shall recover the holy Land, and dwell there; for it is likely they shall never recover it, because we find no such promise.

We must have pity and compassion of the blindness of the Jews, and pray God earnestly, that they may be enlightened with the saving knowledge of God, his Christ, and holy Gospel.

1. **F**OR if their Case be to be pitied and lamented, who through bodily blindness run into innumerable mischiefs, and fall at last into a deep gulph without hope of recovery; how much more should we pity and bewail their miserable condition, who through spiritual blindness plunge themselves for the present into far greater evils,

evils, and at last fall irrecoverably into the Pit of everlasting destruction.

2. Neither let their fury and faultinesse in opposing Christ in his truth and members, lessen our pity, but rather encrease it.

3. For what can they doe otherwise, so long as they are under this heavy Judgement of Spiritual blindness; who is angry with a blind man because he goeth out of his way, or stumblenth at every block, or falleth into every pit and ditch? yea, who doth not pity him in all, or any of these miseries, and laboureth not that he may either prevent, or be delivered out of them.

4. And how much more then should we stand thus affected towards those who lie under the punishments of spiritual blindness and phrensie, which without all comparison are greater than the other, and much more desperate and durable.

What things from Christians do alienate and detain the Jewes from Christianity.

1. **I**F is on one side the Idolatry of the Papists, they see in *Babylon* some Sacrifice to Idols, some prostrate themselves before Creatures; and other such Idolatries.

2. And on the other side the Libertinage of the Protestants, and their profane Life, and bad Conversation.

3. For when the Jews do see that the Papists believes not well, and that the Protestants live not

not wel, it is a Rock of offence to them, that they can approve neither the one, nor the other.

Let us help and set forward the Conversion of the Jews, and how.

1. **L**et us to that end endeavour by our pure, and sincere service of God, by our Zeal, by our Godly Life, by our just Dealing, and by our good Conversation, to give light unto the *Jews*, to provoke them to Emulation, and to win them to Christ.

2. That there may be one Fold, and one Shepherd, as our Saviour speaks, *John* 10. 12.

3. Let us so behave our selves towards the *Jews*, as *S. Peter* taught once the *Jews*, to behave themselves towards us, *1 Pet.* 2. 12.

Have your Conversation honest among the *Gentiles*, that they by your good works, which they shall see, may glorifie God in the day of their Visitation.

4. Example is very powerful, there is nothing more available to the winning of one that believeth not, than the good conversation, and life of him that doth believe; *S. Peter* teacheth that, *1 Epist.* 3. 1.

of

*Of the Falsehood of the Religion of Turks, and
Mahumetans in particular.*

1.

THe *Mahumetans* have learned of the Christians, to serve and honour onely one God; But they soil with many fables, the Doctrine of the Nature of God, and of the Providence which they acknowledge, which appears by their *Alcoran*.

2.

The *Mahumetans* seek the means of their Reconciliation, in some outward and foolish Ceremonies, in Washings, and Purifications, and such other like things, whose conscience being awaked, they are forced to acknowledge (as we have said also of the *Jews*) that by such things, the Remorse of the Conscience, and the Sting of Sin, cannot be plucked out from the sinful Man.

3.

Among the *Turks*.

1. Pluralitie of Women,
2. Private Vengeance,
3. The Murder of Brethren by their Emperour, are things in recommendation, and praised.
4. That which they hold concerning the Life to come, relishes nothing but the Fable.
5. They make their happiness, to consist in the satisfying of their Carnal lusts.

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